# ¶ A diſputacion
# of Purgatorye made by
Jhon Frith whiche is deuided
in to thre bokes.

¶ The fyrſt boke is an anſwere vnto Raſtell/
which goeth aboute to proue purgatorye
by naturall Phyloſophye.

¶ The ſeconde boke anſwereth vnto Sir
Thomas More/which laboureth to
proue purgatorye by ſcripture.

¶ The thyrde boke maketh anſwere
vnto my lorde of Rocheſter which mooſt leaneth
vnto the doctoures.

GR. III. BR. MUS.

¶ Beware leſt any man come and ſpoyle
you thorow phyloſophye and deceytfull
vanite/thorow the tradicions of
men/and ordinacions after
the worlde/ and not
after Chryſt.
Colloſ. ii.

C.12.b.9
1-3

~~224 a 47~~

# T[illegible]
# on of Pur[illegible]
Jhon Frith[illegible]
[illegible] bokes.

¶ The fyrst boke [illegible] answere vnto Rastal/which goeth [illegible] to proue purgatorye by naturall [illegible]

¶ The seconde boke answereth vnto Syr Thomas More/which laboureth to proue purgatorye by scripture.

¶ The thyrde boke maketh answere vnto my lorde of Rochestre/which moost leaneth vnto the doctoures.

¶ Beware lest any man come and spoyle
you thorow philosophye and deceytful
vanite/thorow the tradicions of
men/and ordinacions after
the worlde/and not
after Chryst.
Colloss. ii.
¶

BR. MUS.

## ¶ Jhon Fryth vnto the Chryſten Reader.

Grace & peace be wyth the chryſten reader. I am ſure there are manye that wyll moche meruell and count it a greate preſumpcion that I beynge ſo yōge and of ſo ſmalle lernynge dare attēpte to diſpute this matter agaynſt theſe thre perſonages of the which nombre two / that is to ſaye my lord of Rocheſtre and Sir Thomas More/ are auncient mē both of greate wytte and dignite. Notwythſtondynge I wyll deſyre them pacientlye/ heare myne anſwere/ not aduertyſinge who ſpeaketh the wordes/ but rather what is ſayed. And as concernynge myne youth / let them remembre what Paule monyſheth. i. Timoth. iiii. wyllinge that Timotheus ſhulde inſtructe the congregacion and that no man ſhulde deſpice his youthe for as the ſprete of God is bounde to no place/ euen ſo is he not addicte to any age or perſō/ but inſpireth whē he wyll & where he wyll makinge the yonge to ſe vyſyons and eſpye the truth / and the elders to dreame dreames and to wandre in phantaſyes Actes. 2 Joel. 2. Actu. 2.

And as touchynge my lernynge I muſte nedes a knowlege (as the truthe is) that it is very ſmall/ neuertheleſſe that lytle (as I am bounde) haue I determed / by Goddes 1. Cor. 13.

A. grace

BR. MUS.

grace to be ſtowe to the edifyinge of Chriſtes congregacion which I praye god to encreaſe in the knowlege of his worde.

I wolde not that any man ſhulde admitte my wordes or lernynge / excepte they wyll ſtonde with the ſcripture / and be approued therbye. Laye them to the touchſtone and trye them wyth goddes worde. If they be founde falſe & countrefayte/ then dampne them / and I ſhall alſo reuoke thẽ with all myne harte. But yf the ſcripture alowe them/ that you can not denye but it ſo is/ thẽ reſyſte not the doctrine of god/ but knowlege youre ignoraunce and ſeduccion/ and retourne gladlye in to the ryght waye. For yf you can not improue it by Goddes worde/ and yet/ of an hate and malycious mynde that you beare to the truth laboure to reſyſt it and condempne it that it ſhulde not ſprede: I enſure you youre ſynne is irremiſſible and euen agaynſt the holye goſt/ and the bloude of them that peryſh for faute of inſtruccion ſhalbe requyred on youre handes. Ezech. 33

Peraduenture ſome of you wyll ſaye youre fathers and olde progenitoures with many holye mẽ & doctoures haue ſo beleued & that therfore you wyll abyde by the olde. I anſwere: The wayes and iudgementes of god are merueylous/ who knoweth whether god haue ſuffred his electe to erre and be ſeduced for a ſeaſon/ to the entent that the vnfaythfull whyche wolde not beleue the truth/but had pleaſure ĩ iniquite might ſtomble at theyr errour in to theyr vtter confuſyon and ruyne. All though a man be neuer ſo faythfull and holye/ yet is there moche imperfeccyon in him as longe as he is included in this mortall bodye / howe be it / it is not imputed vnto hym / but thorow the fayth in Chryſtes bloude wholye pacefied and forgeuẽ. And therfore it is not ſure that we folowe theyr exterior workes or other ymagynacions/but let vs euer conferre them vnto the pure worde of God / & as the ſcripture teſtifyeth ſo let vs receaue them.

2. Teſſa. 2

My lorde of Rocheſtre doth teſtifye him ſelfe wryttinge vppõ the.xviii. article/ that there are manye poĩtes both of the goſpels & other ſcriptures which are now diſcuſſed more diligẽtlye/& more clerelye vnderſtondẽ then they haue bene in tymes paſt. And addeth furthermore that there are diuerſe places ĩ ſcripture yet ſum deale darke / whiche he douteth not but that they ſhalbe more open & lyght vnto our poſterite/ for why ſhal we deſpayre of that (ſayeth he) ſith that the ſcripture is for that entẽt lefte with vs that it maye be vnderſtõde of vs exactlye and to the vttermoſt poĩte. Of this maye you euidentlye perceaue that the olde fathers and holye doctours haue not ſene all the truth. But ſomwhat is alſo lefte / thorowe the

hye

hys prouyſiō of god/tobe diſcuſſed of their
ſucceſſoures. And therfore is it not mete
that we ſtreyhgt wayes cleaue vnto theyr
wordes wythout any further enſerchynge
the ſcriptures/but we muſt examine al thinges
by the ſcriptures although. S. Paule
or Peter ſhulde preach it vnto vs/as we ſe
Actu.17. experiēce Actes.xvii. that whē Paule preached/
the audyence daylye ſerched the ſcriptures
whether it were as he ſayed.

But you haue bene of longe continuance
ſecluded from the ſcriptures/ whiche is the
cauſe of ſuch groſſe erroures as ye ar now
fallen in/ſo that ye coulde neyther ſerch thē
nor yet once loke on them. Alas what blindnes
doth occupye oure eyes? Are ye ſo chyldiſhe
to beleue that the ſame worde which
hath made the vnfaythfull and heretykes/
faythfull and chryſtē in tymes paſt/is now
ſofarre altered that it ſhuld cauſe the faithfull
⁊ chriſten to become heretykes? I praye
god open youre eyes. Howe be it we maye
now wel taſt at oure fingres endes that we
haue longe bene in that miſerable caſe that
Paule propheſyed vppon vs.ii. Theſſalo.
2.Teſſa.2 ii.that god hath ſent vs ſtronge deluſyons
becauſe we wolde not receaue the knowlege
of the truth: what greater deluſyon cā
we haue/then to thynke that the verye worde
of god/which was wryten for oure comforte/
which is the verye fode ⁊ ſuſtenaunce
of oure ſoules / which is the ſure metyarde
and

and perfecte touchſtone that iudgeth and examineth all thynges: to thynke (I ſaye) that this holeſome worde ſhuld be oure poyſon and condempnacion.

Roma.xv

And all be it oure forefathers haue lyued without it and receaued all for truthe that oure prelates belyes haue imagined: yet is not theyr faute and oures a lyke (although I can not excuſe theyr ignoraunce but that it is ſynne before the face of god) for they had not the lyght of goddes worde opened vnto them. Nowe ſith we haue the lyght declared vnto vs/ & yet wyll proceade in blynde ignoraunce and not cōferre and examine theſe iuglige miſtes with the light of goddes worde / oure ignoraunce is wylfull and without excuſe.

Suffer therfore al thynges what ſoeuer they be/to be tryed & examined by the ſcrypture. If they be true then ſhall the ſcripture do thē no hurte/ but ſtablyſh and ſtrengthē thē/for the ſcripture diſcloſeth nothing but falſehed / and condempneth nothynge but that is damnable.

And now to deſcende vnto oure matter and diſputacion whiche is of purgatorye/I ſhall ſhew you what occaſion I had to take it in hande. I wrote a letter vnto a certayne frynde in Englonde/ deſyrynge hi inſtātlye to ſende me certayne bokes which I thought neceſſarye for my vſe and were not to be gotten in theſe partyes/as the cro

nicles/

ticles/ Sir Thomas Mores boke agaynst the ſupplicació of beggers and certen other These bokes I receaued vppó S. Thomas daye before chryſtmas/ the yeare of oure ſauyoure a. M.ccccc. and. xxx. wyth a lettre wryten in this forme: Sir I haue ſent you ſuch bokes as you wrote for and one moo of Raſteis makige/ wherin he goeth about to proue purgatorye / by naturall phyloſophie: whyche thynge (quod he) I thynke be more eaſy to do/ thé to proue it by any good ſcripture. &c. This ſtuffe receaued/ I was merueylouſlye deſyrous & tickled to ſe what reaſons he brought for his probacions And in the begynninge and prologe of the boke/ he ſette ſeuen reaſons whiche he ſayed that fonde felowes alleged for them to proue that there coulde be no purgatorye. And in dede they are verye fonde that wolde denye purgatorye / yf there were no better argumentes to confute it then he aſſigneth But by goddes grace I wyl propounde ſeuen tymes ſeuen which ſhall haue ſuch pith/ that theyr paynfull purgatorye ſhall not be able to abyde the worſt of them / for theſe ſeué that Raſtel aſſigneth ar not worth one bé.

whé I had red & wel pondered theſe reaſós/ I thought that he ſhuld ſharpelye haue confuted them / as he myght full well haue done / ſpeciallye ſyth they were but of his owne imaginacyon. Neuertheleſſe when I came vnto his ſolucyons I founde not one but it had certayn poyntes repugnaũte vnto the ſcripture(vnto which our reaſō muſt euer be obedient)yee and alſo they were extremelye iniurious vnto Chriſt and his precious bloude.

Thē left I him/& red: M. Thomas Mores boke/to ſe what ſcriptur might be brought for that purpoſe & aft that made I diligẽt ẽquyre to come by my lorde of Rocheſters boke which alſo wryteth on the ſame matter/ and whẽ I had wel examined theyr reaſōs & had ſene the ordre & proceſſe of the ſcriptures which they alleged: I founde that clerelye verefyed whiche Aulus Gellius ſayeth/ that it were a greate deale better for a mā to be ſharpelye rebuked yee and openlye to haue his fautes publyſſhed of his enemye/ then to be coldlye & ſlenderlie prayſed of his frende. For a mãnes enemie enſercheth narrowlye & gathereth together all that he can imagyne/ and ſo accuſeth a man more of a fumous heate then of any verite: and therfore the audience (yf they be wyſe) conſydre his wordes therafter/ and ſo geue verye ſmall credence or els none vnto them But yf a mannes frynde before audyence do prayſe hym ſlenderlye and coldlye/ it is an argumẽt that the perſon is very fautye/ for a frende beholdeth all qualytyes and circumſtaunces/ his byrth bryngynge vp/ and what feates he hath done all his lyfe

Aulꝰ Gellius.

lyfe longe:yee and applieth manye thinges vnto his frendes prayſe / whyche ſerue but ſmallye for it/for he wyll leaue nothinge behynde that maye be imagyned to employe his frendes fame and honoure. Now yf in all theſe poyntes he can not coloure out a gloryous apparent laude/but is compelled for lacke of matter to prayſe his frinde ſlēderlye/then (yf the audience be wyſe) they maye ſone coniecture that he is no prayſe worthye / and alſo maye well doubte whether that ſmall prayſe whiche he gaue hym be true or not. Euē ſo/whē I had red theſe bokes of Sir Thomas More and my lord of Rocheſtre/and ſawe the ſmalle probacions and ſlender reaſōs that thoſe two wyttye and lerned men had brought to cōfirme purgatorye/conſideringe alſo that they are the chefeſt frendes / proctoures and patrones therof/and that they had applyed manye reaſons and ſcryptures for theyr purpoſſe(for lacke of matter)that rather made agaynſt them / yee and not that onlye / but alſo that they dyſſented betwene them ſelues in theyr probacions/for. M. More ſayeth that there is no water in purgatorye. And my lord of Rocheſtre ſayeth that there is water. Maſter more ſayeth that the myniſtres of the punyſhment are deuels. And my lorde of rocheſtre ſayeth that the mynyſtres of the puniſhmēt are aungels. Maſter More ſayeth that both the grace and charite

Maſter More ād my Lorde of Rocheſtre cā not agre.

rite of them that lye in the paines of purgatorye/are increaſed. My lorde of Rocheſtre ſayed that the ſoules in purgatorye optayne there neyther more fayth nor grace nor charite then they brought in wyth them. Theſe thynges conſydered / it made myne harte yerne and fullye to conſent/ that this theyr painful purgatorye was but a vaine imaginacion/and that it hath of lõge time but deceaued the people and mylked them from theyr monye.

Notwythſtandynge God hath lefte vs twoo purgatoryes. One to purge the herte and clenſe it from the fylth which we haue partelye receaued of Adã (for we are by nature the chyldren of wrath. Ephe.ii.)and partlye added therto by conſentynge vnto oure naturall infyrmite. This purgatorye is the worde of god as chryſt ſayeth. Jhon xv. Now are ye clene for the worde whiche I haue ſpoken vnto you. This purgacyon obtayneth no man but thorow faythe / for the vnfaythfull are not purged by the worde of god/ as the ſcrybes & pharyſees were nothynge the better for hearynge his worde but rather the worſſe for it was a teſtimonye agaynſt them vnto theyr condemnacion. And becauſe we receaue this purgaciõ onlye thorow beleuinge the worde/therfore is the vertue of this purgynge applyed alſo vnto fayth/for Peter ſaieth. Act.xv. that the gẽtiles hertes were purged thorou faith

The purgatoryes/ that God hath ordened

Johñ.15.

The purgatory of the herte.

that is to ſaie/thorow beleuinge the worde. And what worde is that? verelye the preachynge that chrystes deeth hath fullye ſatiſfyed for oure ſynnes and pacefyed for euer the fathers wrath towardes vs.&c. This fayth purefyeth the harte and geueth vs a wyll and gladnes to doo what ſoeuer oure moſt mercyfull father commaundeth vs.

The purgatory of the membres.

Neuertheleſſe becauſe oure infyrmytie is ſo greate and oure membres ſo weake and fraile that we can not eſchew ſynne as our harte wolde and as our wyll deſyreth: therfore hath god lefte vs an other purgatorye whiche is chrystes croſſe. I meane not his materiall croſſe that he hym ſelfe dyed on/but a ſpirituall croſſe whyche is aduerſyte/tribulaciō/worldlye depreſſion.&c. And this is called the rod or ſcourge of god wherewith he ſcourgeth euery ſonne that he receaueth/that we may remēbre his law and mortyfie the olde Adā & fleſhlye luſt whiche els wolde ware ſo rebellious that it wolde ſubdue vs/raigne in vs & holde vs thraulde vnder ſynne. when ſoeuer we haue cōmytted a cryme then is god preſent wyth this rod as he ſayth Pſal.lxxxix. If they defyle my ceremonyes and do not obſerue my cōmaundementes/ then with a rod ſhal I punyſſh theyr ſynnes and with beatynges ſhal I rewarde theyr iniquyties/but yet my mercye ſhall I not take frō him neyther wyll I deceaue him of my promyſſe.

Hebre.12.

Pſal. 89

This croſſe muſt we receaue with a glad harte ⁊ thanke oure louynge father for it/ for it is but a medicine to heale oure enfyrmytie ⁊ to ſubdue our rebellyous mẽbres. But whẽ oure membres are fullye mortyfyed/ that is/ when deth hath ſubdued our corruptyble bodye/ ⁊ oure fleſſh cõmitted to reſt in the erthe/ then ceaſe the purgatoryes that god hath ordeyned (and then are we fullye purged in his ſyght.

If oure clergye coulde haue fonde in their hartes to haue takẽ theſe purgatoryes vpon thẽ/ they had neuer neded to imagine any other/ but ſith theyr lyfe begã to ware ſo diſſolute/ ſpecyally ſith they ſhuld be the ſalt of the erthe ⁊ lantrens of lyght: It was neceſſarie for thẽ to imagine purgatory after this lyfe/ for els they might be ſure that the mooſt pte of thẽ were neuer lyke to come in heuen.

Judge chryſtẽ reader which haſt the ſpyrite to diſcerne ⁊ knoweſt the voice of chriſt what reaſõs Raſtel hath brought ⁊ how he hath ſolued thẽ: for in my mynde both his reaſons ⁊ ſolucyons are ſo chyldyſſh and vnſauerye/ ſo vnlerned and barẽ/ ſo ful of fautes and phãtaſyes/ that I rather pytie the mãnes depe ignoraunce ⁊ blindeneſſe (which he hath ſo deceaued him ſelfe thorow phyloſophye ⁊ natural reaſon) thẽ I feare that he by his vayne probacions ſhuld allure any man to conſent vnto hym.

Judge

Iudge and conferre the ſcryptures whiche Syr Thomas More and my lord of rocheſtre allege for theyr opinion / & I doubte not but that God ſhall open thyne eyes to eſpye that thynge which hath blynded thē.

Iudge and compare the ſcriptures together which I haue brought to confyrme my purpoſſe/ponder theyr reaſons and my ſolucyons vnto them / and I am ſure thou ſhalt perceaue that my ſmalle lernige hath condemned theyr hye eloquence/ that my folye hath brought to nought theyr wiſdome/ and that my youth hath diſcloſed theyr old and feſtred ignoraunce.

And this is euē the olde practiſe of god: to choſe the foliſh thynges of the worlde: to confounde the wyſe: to choſe the weke: to confounde the myghtye: And to choſe the vile thynges whiche are of no reputacyon: to confounde thē of hye degree: that no fleſh myght boſt it ſelfe in his ſyght to whom onlye be prayſe and thankes for euer. Amen.

### ¶ A prologe wherbye a man maye the better perceaue the occaſyon and hole cauſe of this boke.

There was a brother of oures named Symon Fyſch (which now I truſte reſteth in Goddes handes) whoſe yies God had opened/not only to eſpye the wilie walkynge of hypocrytes and ruyne of the royalme which thorow theyr meanes was nye at hande: but alſo to marke and pondre the peryll of mennes ſoules / and how that the ignoraunte people by theyr ſeduccyon was fallen in to that frantick ymagynaciō that they more feared the pope and his decrees which are but vanite / then god hym ſelfe and his lawe which are mooſt ryghtwyſe ⁊ eternall. This man therfore of a feruent ⁊ burnynge zele that he bare to the welthe of the cōminaltie brake out and touched theſe hypocrytes in a lytle treaſiſe which he called the ſupplicacion of beggers / wyllynge that we ſhulde geue the abundaunce of our rycheſſe vnto the poore to whom it is due by the law of god: and that we ſhuld no lēger ſuffer oure ſelues to be dyſpoyled and robbed of a ſyght of ſturdie lubbarres whiche vnder a falſe cloke of vertue and prayer deceyue the poore of theyr lyuynge ⁊ bothe the poore and the rich of theyr ſoules helth/ yf credence be geuen vnto them.

And where theſe wylie foxes wolde haue pretendyd the cloke of purgatorie affirminge that it were due vnto them becauſe they praie for theyr frēdes ſoules that they myght come to reſt/ he anſwered vnto that poynte preuentynge theyr obiectiō/and proued that eyther there coulde be no ſuch purgatorie/or els that the pope were a mercileſſe tyraunte which (as he ſaieth hym ſelf) maye delyuer them from thence and wyll not excepte he haue monye. At this poynte began Ma. More to fume and toke vppon him ſelfe to be proctoure for purgatorye( I wyll not ſaye that he was hyred therto of oure ſpyritualtye although many mē dare ſwere it) & to cōferme his purpoſe he wreſted ſore the ſcriptures/ and tryumpheth alſo that the verye myſcreauntes and idolatres beleue that there is a purgatorye. He addeth therto( to ſtablyſh his matter wyth all)that there is nomā which beleueth that there is a god/and that the ſoule of man is immortall / but he muſte neades graunte that there is a purgatorye. There toke Raſtell his holde/ which is a prenter dwellige at Pouwels gate in London and of Maſter Mores allyaunce/ which alſo coueteth to countrefayte his kynſeman / althoughe the dreames of his braynes be nothynge ſo radyaunte nor his conueyaunce ſo commēdable in the yes of the wyſe. Notwithſtandynge thys raſtell hath enterpryſed to dilate this matter/and hath diuided it in to.iii dyaloges/imagininge that two men diſpute this matter by naturall reaſon and phyloſophye ſecludynge Chryſte and all ſcrypture. The one of them (that ſhulde diſpute this matter) he called Gingemin / and fayneth him to be a turke and of Mahometes lawe. The ſeconde he nameth Comingo an almanye and of Chriſtes fayth. And he maketh the turke to teache the Chryſten man

Raſtell

what he ſhuld byleue.

The fyrſt dyaloge goeth aboute to proue by reaſon that there is a god/which is mercyfull and ryghtwyſe. The ſeconde entendeth to proue/ that the ſoule of a man is immortall. Agaynſt theſe two dyaloges I wyl not diſpute / partlye becauſe this treatyſe ſhulde not be ouer longe and tedyous / and partlie becauſe that thoſe two pointes whiche he there laboureth to proue are ſuche as no chryſten man wyll denye (although manye of his probacions are ſo ſlender / that they maye well be improued) but as concernynge his thyrde dialoge wherin he wolde proue purgetorye/it is hoellie iniuryous vnto the bloude of Chryſt and the deſtruccyon of al chryſten fayth/ yf men were ſo mad as to beleue his vayne perſuaſſions. And therfore I thoughte expedyent to compare this thyrde dialoge with all the deceythfull reaſons vnto the true lyght and pure worde of god that at the leſt Raſtel him ſelfe myghte perceyue his owne blynde ignorau̅ce and retourne agayne in to the ryght waye. And yf any man haue bene deceyued thorow his boke (as I truſte there are but fewe excepte they be verye ignoraunte) that they maye repent wythe hym and glorifye God for his ineſtymable mercye whyche hathe ſent his lyght in to this worlde to dyſcloſe and expell theyr darke and blynde ignoraunce / that they maye ſe his wayes and walke in them pꝛayſynge the Loꝛde eternallye. Amen

## ¶ The fyꝛſt boke whyche is an anſwere vnto Raſtels Dyaloge.·.

(·.·)

There is no mã as I thīke that hath a naturall wytte/ but he wyl graũte me that this boke of Raſtels makīg is eyther true / oꝛ falſe. If it be falſe then howe ſo euer it ſeme to agre wt the naturall reaſõ it is not to be alowed: if it be true/ thẽ muſt we appꝛoue it. Naturall reaſon muſt be ruled by ſcrypture If naturall reaſon cõclude agaynſt the ſcripture/ſo is it falſe/ but yf it be agreige to ſcrypture thẽ is it to be harde.

Of this may I conclude that yf Raſtels boke be agreynge to ſcrypture/thẽ is it true and to be alowed/ yf it determe contrary to the ſcripture then is it falſe and to be abhoꝛred/how ſoeuer it ſeme to agre wyth naturall reaſon.

Now is there no chryſten man but he beleueth ſurelye that yf Chryſte had not dyed foꝛ oure ſyñes we ſhuld al haue bene dampned

Roma.5.

Jhon.xi

ned perpetuallye and neuer haue entred into the ioyes of heauē/which thynge is eaſye to be proued/for Paule ſayeth Roma.5. As thorow one mannes ſynne that is Adam/enſued dethe in all men vnto condempnacion: Euen ſo thorow one mannes ryghtwyſnes whyche is Chryſte/ came ryghtwyſnes in all men vnto the iuſtificacion of lyfe. Alſo. Jhon.xi. It is neceſſarye that one man dye for the people/that all the people peryſh not: ſo that we had bene condempned and had peryſhed perpetuallye yf chryſt had not dyed for vs. But Raſtell wythe his turcke Gingemin exclude Chryſt and know not of his deth/wherfore al the reaſons that they can make vnto domeſday can neuer proue purgatorye(excepte they imagyne that we muſt fyrſt go to purgatorye and thē after to hell)for this is a playn cōcluſyon that with out Chryſt(whom they exclude)we cā neuer come to heauen: what fondnes were it then to inuēt a purgatory Now may you ſe that Raſtels boke is fullye anſwered and lyethe all readye in the dirte/ & that his thyrde dialoge is all falſe & iniurious vnto the bloude of Chryſt. As for the fyrſte and ſeconde dialoge/althouge there be ſome errours bothe againſt diuinite and all good phyloſophye/ yet wyll I paſſe them ouer / for they are not ſo blaſphemous agaynſt god and his chriſt as the thyrde is.

Not withſtōdinge I wyl not thus leaue

his boke/although I myght full well/but I wyll declare vnto you what ſolucyons he maketh to theſe ſeauen weake reaſons whiche he hath propounded him ſelfe ) for he auoydeth them ſo ſlenderlye / that yf a man had any doubte of purgatory before/ it wolde make hi ſwere on a boke that there were none at all. Beſydes that it hath not one ſolucion but there are in it certayne poyntes repugnaunte vnto ſcrypture / ſo that it is greate ſhame that any chryſten man ſhulde prēte it/and moch more ſhame that it ſhalde be prented with the kynges priuilege.

The fyrſte ⁊ chefeſt reaſon that moueth this man(yee and all other) to affirme purgatory is this/which he putteth both in the fyrſt chaptre of his thyrde dialoge ⁊ alſo in the laſt Man (ſayeth he) is made to ſerue ⁊ honoure god / nowe yf man be negligent aboute the commaundementes of God ⁊ cōmitte ſome veniall ſyñe for which he ought to be puniſhed by the iuſtice of god and dye ſodenlye without repētaunce and haue not made ſufficiēt ſatiſfaccion vnto god here in the world/his ſoule ought nether imediatly to come in to the glorious place of heauen becauſe it is ſomwhat defouled with ſynne neyther ought it to go to hell vnto eternall dampnacion: but by al good ordre of iuſtice that ſoule muſt be purged in an other place to make ſatiſfaccyō for thoſe offences) that it maye afterwardes be receyued in to the

Raſtell

glorious

gloryous place of heauen. And ſo by the iuſtice of God there muſte nedes be a purgatorye.

Frith

Forſouch this reaſon hath ſome apperaunce of truth and the ſimilitude of wyſdom/howe be it in dede it is nothynge but mannes imaginacion and phantaſye. For yf we compare it vnto goddes worde / then vaniſheth it awaye / But we regarde not the worde of the lorde / and therfore chauncheth euen the ſame thynge vnto vs / that happened before vnto the chyldrẽ of Iſrael. Pſal.81. My people regarded not my voice ⁊ Iſrael gaue no head vnto me: therfore let I thẽ go after the appetites of theyr owne hartes. They ſhal wādre in theyr own imaginaciōs Now what go they about in this their inuēcion ⁊ imaginaciō of purgatory/ but to pōdre the iuſtice of god in the balāce of mannes iuſtice ſaienge It is no reaſon that we ſhuld entre into heauē which haue not here ſatiſfied vnto god for our iniquite excepte that we ſhuld be tourmēted ⁊ purefied in an other place. we were ſurely in euell takinge if god were of mānes cūplexiō whiche remitteth the faute ⁊ reſerueth the payn Naye/naye/Chryſte is not greadie to be auēged. He triſteth not after oure bloude/but ſuffered all tourmētes in his owne body to deliuer vs frō the paynes that we had deſerued. But ſeinge they thynke theyr reaſon ſo ſtrōge ⁊ inuincible/I wyl cōfute it with one

Pſal.81.

queſtion that they ſhall not knowe whether
to tourne thẽ. But fyrſt I wyll grounde me
vppon this ſcripture. S. Paule wryteth.1.
1. Teſ. 4. Teſſalonia.4. on this maner: we that lyue
and are remaynynge in the cominge of the
lorde (vnto iudgement) ſhall not come yerre
they that ſlepe/ for the lorde himſelfe ſhal deſcende
frõ heauẽ wyth a ſhute and the voice
of the archangle and trõpe of god. And the
deed in Chryſt ſhall aryſe fyrſt/ thẽ ſhall we
which lyue and remaine be caught vp with
them alſo in the cloudes to mete the lorde in
the ayer/ and ſo ſhall we euer be wythe the
Queſtion lorde. Nowe harken to my queſtion. Thoſe
men that ſhalbe foũde alyue at the laſt day
(for as it was in the tyme of Noe/ euen ſo
ſhall the laſte day come vppon vs vnwares
Mat. 24. ⁊ as a thefe in the nyght. Mat.24 thoſe mẽ
I ſpeake of/ ſhall anye of them be ſaued or
not? There is no man that lyueth but he
maye wel ſaye his pater noſter/ of the whiche
one parte is: forgeue vs lorde oure treſpaces
as we forgeue them that treſpace agaynſt
vs/ therfore is no mã pure and with
out all ſynne. And this confyrmeth Saynte
Jhon. ſaienge: If we ſaye we haue no ſyñe/
1. Jhon. 1. we deceaue oure ſelues and the truth is not
in vs. 1. Jhon. 1. what remedie nowe? ſhall
they all be dampned? There is no doubte
but ſome of them ſhall not be verye euell/ al
though they haue not made ſufficient ſatiſfaccion
vnto god in this worlde and they

ought

oughte not to goo vnto hell to euerlaſtynge dampnacion (as your owne reaſō proueth) and then ſhall there be no purgatory to purge and punyſhe them. Beſydes that yf there were a purgatorye at that tyme yet coulde they not be caſt in to it/ for all ſhall be done in the twiclinge of an iye. 1. Corinth. xv. and they be chaught vp to mete the lord. 1. Teſ. 4 Is god not as iuſt then? as he was before? wyll he not haue punyſhed as well then as before. Now ſe you no euaſyon for all your ſotle imaginacyons / for they are not pure and wythout ſpotte (as you ſaye) excepte they make ſatiſfaccyon them ſelues vnto God. But they muſt be wythout ſpotte or wryncle that ſhall entre in to heauen / as Raſtell hym ſelfe dothe proue in the. ix. chapytre of his thyrde dyaloge. Howe be it? I regarde not his teſtymonye/ but the ſcrypture affyrmeth that to be true/ as Paule ſayeth. Epheſians. 1. and. 5. Nowe ſyth they muſt be pure euen wythout ſpotte or wrincle that ſhall entre in to heauen / and theſe perſones are yet ſpotted wythe ſynne / and haue neyther place nor ſpace to purge them in: you muſte nedes conclude whether you wyll or not that they muſte all be dampned and yet you thynke that vnreſonable to.

1. Cori. 15
1. Teſ. 4.
Epheſi. 1. and. 5.

Se whether youre argumentes of naturall reaſon brynge you. But what ſayeth the ſcrypture? verelye Paule. 1. Teſſalonians. 4

ans.4. eſpyed an other waye: for he ſayeth: and ſo ſhal we euer be wyth the lorde: and not dampned. Of this waye we euydentlye conclude/that ſome ſhall be ſaued although they be ſynners and neuer come in purgatorye (there taketh Raſtell a falle and all his fautours) and ſyth god is as iuſt and mercyfull now as he ſhall be thē: whye ſhall we goo more in to purgatorye then they? But marke I pray how properlye that ſubſtancial reaſon wherwith they go abuote to ſtablyſh purgatory concludeth: which condēpneth in to hell ſo many thouſandes/yee and euen them whom Paule affyrmeth to be ſaued. And yet at the begynninge it ſemed verye reſonable.

Nowe haue I proued you ſufficienlye that this theyr reaſon can proue no purgatory/for as I ſayed there ſhal ſynners entre in to heauen and neuer come in purgatorye Here paraduēture you be deſyrous to know how goddes iuſtice is pacefyed. For al ſyñe by the iuſtice of god muſt nedes be puniſhed Now can the worlde eſpye no punyſhment here/and therfore they thought it neceſſary to imagyne a purgatorye to purge and punyſhe ſynne. Here anſwere I wyth Saynt Paule.

Hebr.1. 3 Chriſt the ſoñe of god beinge the brightnes of his glorye & verye image of his ſubſtaunce bearinge vp all thynges wythe the worde of his power/ hath in his owne perſon purged oure ſynnes and is ſette on the ryght hande of god. Beholde the true purgatory and conſumynge fyre whyche hath fullye burnt vp and conſumed oure ſynnes/ ⁊ hath for euer pacefyed the fathers wrath towardes vs. Marke howe he ſayeth that Chriſt in his owne perſon hath purged our ſynnes. If thou yet ſeke another purgacion/then arte you iniuryous vnto the bloud of Chryſte. For yf thou thought his bloude ſufficient then woldeſt thou ſeke no nother purgatorye / but geue him all the thankes ⁊ all the prayſe of thy hole helth ⁊ ſaluacion/ and reioyce hole in the lorde.

Paule wryteth. Ephe.5. on this maner/ 4
Chriſte loued the congregacion. And what Epheſi. 5
did he for it/ ſēt he it ī to purgatory there to be clenſed. Naye verelye but gaue hym ſelfe for it that he myghte ſanctifye it and clenſe it in the fontayne of water / thorowe the worde to make it vnto hym ſelfe a glorious congregacyon wythout ſpotte or wryncle or any ſuch thynge/but that it ſhulde be holie ⁊ without blame. Now yf chryſt by theſe meanes haue ſanctifyed it ⁊ made it wythout ſpotte/ wrincle ⁊ blame/ then were it agaynſt al ryght to caſte it in to purgatorye/ wherfore I muſt nedes conclude that either Paule ſayeth not true whyche affyrmeth that Chriſt hath ſo purged his congregacion/or els that chryſte is vnryghtwyſe yf he caſt the in to purgatory which are without

ſpotte wryncle and blame in his ſyght.

5 Epheſi.1. Chryſte choſe vs in hym before the begynnynge of the worlde/ that we myghte be holy and wythout ſpotte in his ſyght. Epheſians.1. If thorow his choſynge and eleccyon we be wythout ſpotte in his ſyght/ Alas what blynde vnthankefulnes is that to ſuppoſe that he wyll yet haue vs tourmented in purgatory.

6 Peraduenture euerye man perceaueth not what this meaneth that we are ryghtwyſe in his ſyght ſeinge that euerye man is a ſynner.1. Jhon.1. 1. John.1, Therfore I wyll bryflye declare the meanynge of the Apoſtle. This is fyrſt a clere caſe that there lyueth no man vppon the erthe wythe out ſynne. Notwythſtondynge all they that were choſen in Chryſte before the fundacyon of the worlde were layed / are wyth out ſpotte of ſynne in the ſyght of God. Epheſians.1. So that they are both ſynners and ryghtuous. Epheſi.1. If we conſydre the imperfeccyon of oure faythe and cherytie / If we conſydre the conflycte of the fleſhe and the ſprete. Galathians.5. Galath.5 If we conſydre oure rebellyous membres whiche are ſolde vnder ſynne. Romanos.7. Roma.7. then are we greuous ſynners. And contrarye wyſe/ yf we beleue that of merciable fauoure god gaue his moſte deare ſoñe to redeme vs from oure ſynne: If we beleue that he imputeth not oure ſynnes vnto vs/

but that his wrath is pacefied in chriſt and his bloude/ If we beleueue that he hath frelye geuen vs his Chryſte and wyth hym all thynges ſo that we be deſtitute in no gyfte. Romanos. viii. then are we ryghtwyſe in his ſyghte and oure conſciēce at peace with god/not thorowe oure ſelues / but thorowe oure lorde Jeſu Chryſte. Romanos. v. So mayſte thou perceaue that thou arte a ſynner in thy ſelfe/and yet arte thou rightwyſe in Chryſte/ for thorow him is not thy ſynne imputed nor rekened vnto the. And ſo are they to whom god imputeth not theyr ſynnes/bleſſed/ryghtwiſe/without ſpotte/wrincle or blame. Romanos.4. Pſalm.31. And therfore wyll he neuer thruſt them in to purgatorye.

Roma. 8.
Roma. 5.
Roma. 4.
Pſal. 31.

Paule ſayeth there is no difference / for all haue ſynned and lacke the glorye whych before god is alowed / but they are iuſtified frelye by his grace/thorowe the redempcion that is in Chryſt Jeſu. Romanos. iii. what ſay you now/ ſhall they yet go in to purgatorye? Calle ye that iuſtificacyon frelye by his grace/to lye in the paines of purgatory Surely that were a newe kinde of ſpeache which J thynke paule neuer vnderſtode.

Roma. 3.

Paraduenture ſome man wyll thynke myne argumentes to be of ſmall pyth / and to dyſſolue them by a diſtinccyon / ſayenge: it is truth that god hath ſo purged and clē-

Obieccion

ſed vs from all oure iniquytes/neuertheleſſe his mercye/purginge and forgeueneſſe haue onlye purefyed vs frõ the faute and cryme/ but not from the payne which is due to the cryme.

To this obiection I anſwere that if god of his mercye and thorow the bloude of his ſonne Jeſus haue not remitted the payne due vnto that cryme / then ſhall we all be dampned:for the payne due vnto euery dyſobedience that is agaynſt God / is eternall dampnacyon. And therfore yf this payne were not forgeuen vs/ then are we ſtyll vnder condempnacyon / and ſo were Chryſtes bloude ſhed in vayne / and coulde ſaue no man.

**Obieccyõ** If they wyll ſaye that this euerlaſtinge payne is not hoellye forgeuen vs / but that it is altered in to the temporal payne of purgatory/out of whych the pope maye deliuer them by his pardõ/ for els haue they no euaſion at all/then maye we ſone confute them and that by diuerſe reaſons.

1 Fyrſt / that theyr wordes are nothinge but euen theyr owne imaginacion / for they can not confyrme theyr ſainges by the ſcripture/neyther ought we to accepte any thige as an article of oure fayth which is not approued by goddes worde : for we maye neyther declyne vnto the ryght hande nor vnto the lifte:but only do that the lorde cõmaundeth vs.Deutero.4.5.12.15.

2 And agayne yf a man ſhulde aſke them by what auctoꝛite the pope geueth ſuch pardon. They anſwere/ that it is out of the merytes of Chꝛyſtes paſſyon. And ſo at the laſt they are compelled to graunte euen agaynſte them ſelues/ that Chꝛyſte hath not onlye deſerued foꝛ vs the foꝛgeueneſſe of the cryme but alſo of the paine. If Chꝛyſt haue deſerued all foꝛ vs / who geueth the Pope auctoꝛyte to reſerue a parte of his deſeruinges from me/ and to ſell me Chꝛyſtes merites foꝛ monye.

3 Beſydes that/euery Chꝛyſten man oughte to applye vnto god all thynges whiche ſhulde employe his honoure as farre foꝛthe as the ſcripture wyll ſuffre. Nowe ſeynge it is moꝛe vnto the honour of god that he ſhulde delyuer vs in his bloude both from the cryme and from the payne/ and alſo not repugnaunte vnto the ſcripture but that he hath releſed vs frome the payne as well as from the ſynne: foꝛ what entent ſhulde we be ſo vnkynde as to deſpoyle him of this great honoure/ and wythout any auctoꝛite of ſcripture imagine that he hath not delyuered vs frome the payne as well as from the ſynne.

4 Moꝛeouer/yf he ſhulde reſerue the paine/ then were it no ful remiſſion ⁊ foꝛgeueneſſe/ but what blaſphemy is that to thynke that Chꝛyſtes bloude was not ſufficient to geue full remiſſion vnto his faythfulle.

5 Furthermore/for what entent ſhuld the payne be reſerued? to ſatiſfye towards god for theyr offences? Nay verelye/ for all men liuige are not able to ſatiſfie towardes god for one ſynne. Neither are all the paynes of hel able to purge one ſynne or ſatiſfye for it: for then at the length the dampned ſoules ſhulde be delyuered out of hell.

6 Fynallye / I thynke that there was ne-
uer any temporall punyſhment inſtitute of
God to be anye ſatiſfaccyon for ſynne / but
the vſe of all temporall paynes and chefeſt
1 cauſe why they were ordeyned is this.
Temporall paynes are profytable for
the comen welth / that they may be enſam-
ples to lerne the vnfaythfull ( whyche els
feare not god)that they maye at the leſt for
feare of puniſhment abſtayne from cōmyt-
tynge lyke offences / for yf theyr ſynne were
vnpunyſhed then ſhulde all vyce raygne to
2 the vtter ſubuerſyon of the comen welthe.
They are alſo profytable for the fayth-
full/ for they trye and purefye the faythe of
goddes electe / and ſubdue ⁊ mortefye theyr
carnall mēbres/that they maye be the more
able to ſerue theyr brethren and to wyth-
ſtande the vehement aſſautes of temptaci-
on whyche are euer at hande: and alſo leſt
they ſhulde ware prowed and boſt them ſel-
ues for thoſe gyftes whych they haue recey-
ued of God.

Furthermore they ſet out and auaunce the glory of God. For after that we be put in remembraunce and made to feale oure frayle nature that ſo continuallye diſpleaſeth god oure father: then haue we occaſion to pondre and compare this tranſitorye payne whyche we here ſuffre wythe thoſe enormous treſpaces that we haue commytted and ſo to eſpye the infinite mercye and fauoure of god / and euen in oure aduerſytyes to be compelled to prayſe god our mercyfull and tendre father whiche ſcourgeth vs ſo fauorably for thoſe greuous offences that haue deſerued a thouſãde tymes more punyſhment.

Howe be it (to ſaye truthe) there is no man that can take any ſuche profyte of thẽ that men ſayne to be punyſhed in purgatorye. For we neyther ſe it nor heare it / neyther haue we any mẽcyon made of it in ſcripture / that we maye be ſure that it ſo is. Now ſyth we haue no infallyble euidence / but onlye phantaſtycal imaginacions / it is playne ynough that there was no ſuch thynge ordeyned neyther to auaunce goddes honoure nor yet to the profyte of the commynaltye or els of Goddes electe / for then I am ſure that Chryſte and all his Apoſtles wolde not haue forgoten to haue remembred vs of it.

NOw let vs ſe ſome of Raſtels reaſons which he ſayeth that fonde felowes lay for them ſelues to proue that there ſhulde be no purgatorye.

Raſtels fyrſt argument.

They ſaye (ſayth Raſtell) that contricion which ſome calle repentaūce is that whiche is the verye paimēt ⁊ ſatiſfactiō for ſyn̄e / ⁊ they ſay that when a man cōmitteth a ſyn̄e ⁊ after is repētaunce therfore / that God of his goodneſſe doth forgeue hym ⁊ that that repentaunce is the onlye ſatiſfaction that god wolde haue made ⁊ done for that ſyn̄e. And then ſyth a man by ſuche repentaunce hath made ſuch paimēt ⁊ ſatiſfactiō for his ſin̄e as god wolde haue to be made therfore / yf thē that mā ſhulde go to purgatorye and haue a new punyſhmēt after his deeth that repentaunce that he hadd before ſhulde be but voyde.

Frith

Forſouth I thynke that neyther Raſtell euer harde anye ſuche reaſon / neyther yet that any man euer wolde be ſo fonde as to ſaye that this argument confuted purgatorye / excepte it were one that were clene purged of his wytte before. But whoſe reaſon ſo euer it be / whether Raſtels or anye other mannes / let vs laye it vnto the touchſtone / that is the ſcrypture / to proue whether it be golde or copper / vpryght or coūtrefayte / truth or vntruth. And to be ſhorte the fyrſte propoſicion ⁊ Maior of his reaſon is this that cōtricion or repen taunce is the verye payment and ſatiſfaction for ſynne. That is a ſterke lye to begynne with all. For yf we by al oure contriciō/ repentaunce/ſacrifices and workes (I adde more to helpe hym) can fullye paye and ſatyſfye for oure ſynnes / then is Chryſt deed in vayne and mought full wel haue ſpared his bloude. This can no man denye / but he that wyll ſette at nought both Chryſt and all the ſcripture. Now marke howe he proceadeth. And they ſaye (ſayeth Raſtell) that when a man committeth a ſynne and after is repētaunte therfor/ that god of his goodneſſe doth forgeue hym/and that that repētaunce is the onlye ſatiſfaction that God wolde haue to be made and done for that ſynne.

Raſtell

Frith

This is the nexte parte of his argument & contayneth two lyes at once cheyned together/for where he ſayeth that when a man committeth a ſynne and after is repentaūt therfore that god of his goodneſſe doth forgeue him: you muſt fyrſt conſyder that neyther he nor his turke Gingemin know any thynge of Chryſt. Nowe yf it were not for Chryſtes ſake/all the repentaunce that mā can ymagine coulde not moue the goodnes of god to forgeue one ſynne. But by his iuſtice (where Chriſtes deeth hath not effecte) he muſt nedes condemne. The ſeconde lye is this / that that repentaunce is the onlye ſatiſfactiō that god wolde haue made and done for that ſynne/for yf this be true/then is oure fayth falſe. For oure fayth holdeth that yf Chryſt had not dyed for vs/ we had all periſhed. Then proceadeth he as though all that he had ſayed before were true / on this maner. And the (ſaith he) ſith a man by ſuch repentaunce hath made ſuch payment and ſatiſfaction for his ſynne as god wolde haue to be made therfore / If then that mā ſhuld go to purgatorye and haue a new puniſment after his deeth / that repentaunce that he had before ſhulde be but voyde.

**Raſtell**

Euen iuſt / yf heauen fell we ſhulde catche larkes.

**Frith**

Now let vs ſe how properlye he anſwereth vnto his owne queſtyon. And you ſhal fynde mo blaſphemies agenſt Chryſt in his anſwere thē preceded in his argumēt. Thinke you this mā hath not takē greate paines

**Thre lyes atonce**

To prepare hymſelf vnto his matter he bryngeth in thre lyes in the fyrſt chaptere. The fyrſt is he ſayeth that onlye the ſoule ſuffereth and not the bodye / & maketh Comingo / whom he fayneth to be a chryſten man/to graunte it well and wyſelye. For ſouth this is new lernynge in dede. For yf this be true/the Chryſtes bodye ſuffered no harme/neyther when he was ſcourged/ neyther whē he was crowned with thornes neyther when he was nayled on the croſſe. But I reporte me vnto youre owne ſelues if ye cutte but your fingre/fele ye no paine?

and yet I thynke ye wyll not ſaye that ye cutte youre ſoule. Fromhence forwarde yf you ſe a poore man ſhyueryng for colde in the ſtreate / you maye bydde hym walke a knaue and bere hym in hande that he fealeth no harme / for as this man ſayeth his bodye fealeth no harme / ⁊ I promyſſe you of honeſte that his ſoule catcheth no colde. But what nede I to make mo wordes of this matter ſith you maye maue experience youreſelues. The ſeconde lye is this. That man was created of god to do him honoure and ſeruyce. For yf a man maye ſaye the truth man was not made for the entent to be a ſeruaunte ⁊ do ſeruyce. For God hath no neade of oure ſeruice but was in as full honoure ⁊ as well ſerued before the worlde beganne as he nowe is. So that his honoure/ioye and ſeruyce is hole in hym ſelfe/ and is by vs neyther employed nor dyminyſhed.

why man was made

But the cauſe why he made man was this that man ſhuld haue the fruyciō of his ioye and honoure. Such was his goodnes/ he made vs not that he ſhuld haue any pleaſure by vs/but that we ſhuld haue pleaſure by hym. The thyrde lye is this / that no nother creature here in erth doth ſeruyce ⁊ honour to god but only mā This is alſo a ſtarke lye for al creatures honoure god throwe their creaciō ⁊ beynge/ for the hole glorie of their creaciō redowneth ī to the honour of god and what ſeruice can they do better then ſo to glorifie god? Neither yet letteth he them be ydle but worketh thorowe them meruelous thynges and all to his glorye. Fyre at his cōmaundemēt came dowde from heauē and burnt zodoma and Gomorra. Geneſis

Gene. 19.
Exod.14.
Math .8.

xix/ was that no honoure ⁊ ſeruyce: he made a ſtronge ⁊ burnynge wynde to drye vp ⁊ deuyde the red ſee. Exo.xiiii. At his voyce the wynde and ſee were obedient and waxed calme. Math.viii. was this no honoure ⁊ ſeruyce? But a man maye ſe that his witte was ſo purged in purgatorye/ that he hath not one droppe lefte to eſpye any truthe at all.

**Raſtell**

But yet let vs ſe howe he anſwereth the argument/ and ſeuerallye examyne euerye parte. The fyrſt parte was: that contricion or repentaunce is the verye paymēt and ſatiſfaction for ſynne. To this he anſwereth/ that when thou takeſt repentaunce and aſkeſt mercye of god for thyne offence: No mā oughte to be ſo folyſhe to thynke that God ſhulde be reſtrayned or compelled/ but that it is at his lybertye whether he wyll forgeue or no.

**Frith**

I wolde be loth to mouē the man ⁊ aſke him what repētaūce is? for ſurelie as farre as I can gether by his wordes he wotteth nothynge what it meaneth. But I praye you ſe how ſubſtanciallie he anſwereth the argument. It argueth that contricyon or

repentaūce

repentaunce is the verye payment and ſatiſfaction for ſynne. And to that anſwereth
he neyther yee nor nay/ for feare of trappige
(all be it the wordes are clene agaynſt ſcripture) But he anſwereth that when thou takeſt repentaunce and aſkeſt mercye of God
for thy ſynne: no man ought to be ſo folyſh
to thynke that god ſholde be conſtrayned or
compelled to forgeue the. But for all that
this is ſure ynough that yf repentaunce be
the verye paymēt and ſatiſfaction for ſyñe
(as the argumēt falſly ſuppoſeth) that god
of his iuſtice muſt nedes forgeue me whē I
repent. For then haue I hoelye payed hym
his and maye requyre my ryght euen by his
iuſtyce. If thou obiecte that god were then
reſtreyned and compelled/ I anſwere naye.
But it were rather a greate pleaſure vnto
him to forgeue all mē yf ſo they could make
ſatiſfaction vnto his iuſtice by repentaūce/
for he reioyſeth not in punyſhinge vs. Thē **Raſtell**
addeth Raſtell that it is at his lybertye alwaye to execute iuſtice or mercie at his pleaſure. **Frith** To that I anſwere/ that he hath no
pleaſure to do agaynſt his ſcrypture/ but
therin hath he fullye opened his pleaſure.
His pleaſure is to forgeue frelie al thē that
beleue in his ſonne Chryſt Jeſu/ and to condempne thē that beleue not. If Raſtel meane on this faciō then graunte we him. But
yf he vnderſtonde that god taketh his pleaſure and lybertye in mynyſtrynge his mercye

eye and iuſtice/ſo that he maye condempne him which hath geuẽ the verye payment ⁊ full ſatyſfaction of ſynne (as it ſeameth he ſhulde meane ſeynge he denieth not the fyrſt parte of the argument) ⁊ agayne ſaue hym that beleued not/ then wyll I ſaye that Raſtell runneth ryotte ⁊ taketh his owne pleaſure. For god hath no power agaynſt hym ſelfe and his ſcrypture/ but loke what he hath promyſed and that he wyll performe. And therfore in this can Raſtell proue no purgatorye for all that he groundeth hym on ſo many lyes.

But yet is it neceſſarye that we declare vnto you what is the verye ſatyſfactiõ for ſynne and then ſhall we ſe whether purgatorye maye ſtonde with it or not.

Hebre.10

8 Paule ſayeth Hebre.x. that Chriſt with one oblacion hath ſatyſfyed for oure ſynnes/for we are halowed (ſayeth he) by the offerynge and the bodye of chryſt Jeſu whiche was once done (vppon the croſſe) and with that one oblacion hath he made them which are halowed perfecte for euer. Now yf this be true that we are made perfecte by the oblacyon of his owne bodye vppon the croſſe/then is purgatorie in vayne. For yf he haue ſo purged vs/ what nede we another purgation? If we be made perfecte thorow him what nede we after this lyffe to be purged? If he haue ſatyſfyed for vs/ why ſeke we another ſatiſfactiõ? why leaue

we the fontayne of lyuinge water and ſeke our refreſhinge out of polluted pooles and ſpecyallye ſyth the heedſprynge is ſo readye at hande?

9 If we muſt make ſatyſfactyō vnto god for oure ſynnes / then wolde I knowe why Chryſt dyed? thinke ye that his bloude was ſhed in vayne? This is no doubte / yf there were any other waye vnto the father then thorowe Chryſtes bloude / whether purgatorye or ſacryfyces or what thou canſt imagyne / then was his deeth not neceſſarye. But alas what vnkyndeneſſe is that ſo to deiecte the precious bloude of Chriſt and to ſette his gracyous fauoure at nought? If there be any meanes by the whiche I maye ſatyſfye for my ſynnes / I neade no redemer nor yet any fauoure. But may calle for my ryght and dutye. And ſo were there to nede chryſtes bloude mercye and fauoure. But what maye be more blaſphemous vnto Chryſtes bloude and his fre redempcyon?

Chryſt is able fullye ⁊ for euer to ſaue 10 them that come vnto god by him ſeynge he euer lyueth to make interceſſion for vs Hebre. vii. If he be able fullye and for euer to ſaue vs / why runne we from him and ſeke an other purgatorye? If he make īterceſſiō for vs / thē is it lyke that he is no cruel ſtepfather towardes vs / but rather that by all meanes he ſeketh oure helthe / why flye we from him that offreth hym ſelfe ſo louingly to vs: why dare we not put our truſt in hĩ / which when we were his enemyes vouchesafed to dye for vs / and to ſo reconcyle vs Roma. 5 vnto his father. Roma. 5.

Now maketh he comingo his almanye / to brynge in an enſample / and in confutīge that he thynketh to wynne the felde. But we wyl ſhewe you that his ſimilitude is no thynge lyke in dede. But yf he wyl imagine that it be lyke / thē doth he not confute it but maketh it ſtronger. The enſample is this:

Raſtell If I owe the an. C. li. of true debte / & humblye deſyre the to forgeue / dyſcharge & pardon me and thou make me a clere releſe therof then am I not bounde to make the any

Frith other payment or ſatiſfaction. To proue that the ſimilitude is nought / and nothīge lyke to the purpoſe / is verye eaſye. For the purpoſe & fyrſt parte of the argument was this: that contricion or repentaunce is the verye payment and ſatyſfaccyon for ſynne Therfore yf he wyll haue it / lyke then muſt he ſuppoſe that this humble requeſt of forgeuenes / diſcharge and pardon is the verye payment and ſatiſfaction for that. C. li & therfore vppon that ſhuld they fyrſt haue agreed or els can the example ſerue for nothynge. Nowe yf he make them lyke & imagine that this humble deſyre of forgeueneſſe is the verye payment and ſatyſfaction for that. C. li. then hath he made a rod for his owne arſe / for he ſhall neuer be able to auoyde it. But let vs ſe his anſwere.

In the caſe that you haue put (ſayeth raſtell) yf you deſyre me forgeueneſſe of that. C.li. yet is it at my lybertye and gentleneſſe whether I wyll forgeue the the hole. C.li. or els parte therof. wel hitte Maſter Johā If I ſhulde paye you that. C.li. in good curraunte monye were it yet in youre lybertye and gentleneſſe whether you wolde forgeue me a parte or the hole therof? Truly I wolde be loth to be one of youre debtoures / yf you be ſo harde to youre credytoures. Be lyke you haue ſtudied ſome cautel ī the law For I neuer herde but that yf I owed you an. C.li. and gaue you the verye payment ⁊ ſatiſfaction therof / thē ſhuld I be clene diſcharged whether ye wolde yee or naye / and neyther nede to thāke youre lyberalytie nor gentlenes. But in your caſe the requeſt and deſyre of forgeuenes is and muſt be the verye payment and ſatiſfaction of that. C.li. or els it is nothynge lyke the argument / ſo that you maye put youre ſimilitude in your purſe tyl an other place ⁊ time where it ſhal better agre / wherfore I muſt nedes cōclude / that yf I deſyre forgeuenes (this ſtondinge that the ſaied deſyre of forgeuenes is the verye payment and ſatiſfaction of that. C. li. (for els als I ſayed it is nothynge lyke) I am clene diſcharged ⁊ nede neyther to thāke your lyberalite nor gentleneſſe.

Raſtell

Frith

Maior

Minor

Cōcluſio.

now

Nowe where you obiecte the recōpenſe
for the loſſe of tyme & damages / hurte and
hinderaūce that you haue had for the none
payment of that C.li.& ſo forth/that cā not
be applyed vnto god & the remiſſion of oure
ſynnes. For there is no ſuche loſſe of tyme/
damage / hurte or hinderaunce towardes
god. For we neyther hurte nor hinder hym
althoughe we neuer aſke forgeueneſſe but
be dāpned perpetuallye. So that it is oure
profyte to aſke it/& oure hurte & hinderaūce
yf we aſke it not. If I owe a man.xx.li.the
lenger I kepe it the more is my profyte and
the more his loſſe:but god receaueth vs yōge/he
receaueth vs at mannes ſtate / he receaueth
vs olde/ and thynketh it no loſſe or
hurte thē to receaue vs / for he ſayth by his
prophete.

11 The wikednes of the wiked ſhal not hurte
him in what day ſoeuer he tourne from his
Ezech.33. vngodlyneſſe Ezech. xxxiii. But it ſhuld ſurelye
hurte him yf he ſhuld broyle in purgatorye
for it.wherfore eyther there is no ſuch
paynful purgatorye/or els cā not I ſe how
the prophete/which ſpeaketh theſe wordes
12 in the perſon of god/ſhuld be true.

Ezech.36 I ſhall poure vppō you clene water(ſayeth
God the father) and you ſhalbe clenſed
from all youre iniquytyes. Ezech.xxxvi. If
we be purged from all/what nede an other
purgatorye? nede we more purginge when
all are clenſed?

I wyll ſurelye conuerte Juda and turne Iſraell vnto me / and I wyll purefye them from all theyr iniquyties wherwyth they haue offended me. Hieremie.xxxiii. If he purefye them from all/what ſhulde they do in purgatorye. 13 Hiere. 33.

I wylbe mercyful vnto theyr wykednes/ and theyr ſynnes wyll I nomore remembre Hieremie.xxxi. Hebreo. viii. If he wyll not remembre oure ſynnes any more/ then may we be ſure that he wyll not frye vs in the fyre of purgatorye for oure ſynnes. 14 Hiere. 31.

The ſecōde argumente Raſtel

NOw let vs ſe his ſecōde argumēt whiche is in the.iiii.chap. & is ſurely fonde/ how be it his ſolucion is yet more folyſh. The ſome of his argument is this.

Man was made and ordeined to haue an infinite belge/ therfore after this mortalite and deeth he muſt haue infinite ioye or infinite payne.

Frith

I wyll put you a lyke argument. A man is ordeyned in this worlde to be a kynge or a ſubyecte therfore after he is borne he is euer a kynge or els euer a ſubiecte. Nowe may this be falſe/for parbauenture he may be borne a ſubyecte and after made kynge or els he maye be borne a kinge and after depoſed & made a ſubiectte. Therfore this argument holdeth not formallye. But it holdeth on thismaner/as I ſhuld ſay to an ape thou muſt nedes be an ape or an aſſe/ whyche nowe is true. But yf I ſhulde ſaye the verye ſame wordes to Maſter Johan Raſtell/ I thynke he wolde be angrye and ſaie that it were falſe. And I ſuppoſe oure ſcolemen wyll ſaye that he lyeth/ and put hym an enſample of the enfauntes that dye with out Chryſtendome/ whiche (as the ſcolemen ſaye) ſhall neuer haue ioye nor payne. But I wyll graunte him his argumēt to ſe how properlye he wyll confute it.

Now marke his anſwere which ſtōdeth in the .v. chapitre.

**Raſtell** There are degrees in ſynnes/ ſome ſīnes are greate & ſome greater/ & therfore muſte there be degrees in punyſhmēt/ ſome punishment is greate and ſome greater.

**Frith** Well for youre pleaſure I am content to graūte you this to But els were it a matter worthye diſputacyon what now?

**Raſtel** Then that a man (ſayeth Raſtel) here in erth hath committed a greate ſynne and offence & taken repentaunce wherbye the ſyñe is forgeuen (marke that he beinge ignoraūt of Chryſte/ ſayeth thorow repentaunce the ſynne is forgeuen) & yet hath not taken ſuch ſufficiēt repentaunce therfore/ nor had any ſufficient punyſhment which ſhulde make a full paymēt and ſatiſfaction for that ſyñe/ and dyeth before any condigne or full ſatiſfaction made/ god muſte then of his ryghtwyſnes ordeyne a place of purgatory/ wher his ſoule ſhall haue a further punyſhment to make a condigne and full ſatyſfactiō for that ſynne / and ſo to be purged and puryſyed before it ſhalbe able and worthy to be admytted to receaue the eternall ioye in heauen.

Frith

FYrſt brethren you muſt graunte / that we haue a Chriſt or no Chriſt: a redemer or no redemer: a iuſtyfyer or no iuſtyfyer. If there be none ſuch (as Raſtell with his turke Gingemini ſuppoſe) then all the repentaunce in the worlde coulde not ſatyſfye for one ſynne / but who ſoeuer cōmytted a ſyñe ſhulde be dampned therfore. So that Raſtel ſpeaketh & ſayeth al in diminutyues / for where he ſhulde of truth ſpye hel / there eſpyeth he but purgatorye. And where he ſhulde ſaye that al ſyñers (yf they ſtyck not to chriſtes bloude) ſhall be dampned eternallye / there ſayeth he that they ſhalbe punyſhed in purgatorye. And to be ſhorte / yf Raſtell ſaye truth then is Chryſt deed in vayne: If he ſaye not truth why ſtyck you to his reaſon? But paraduenture thou that knoweſt Chryſt wylt ſaye (as manie do) that Chryſtes deeth and redempcyon ſerueth the but for originall ſynne / or at moſt for thoſe ſynnes that thou committedeſt before baptym: To that I anſwere with. S Ihoñ.

Children / this do I wryte vnto you that 15
ye ſynne not. And yf any mā ſynne / yet we haue an aduocate withe the father / Jeſus Chryſt / whiche is ryghtwyſe. And he it is that obtayneth grace for oure ſynnes / not

for oure ſynnes onlye / but alſo for the ſyn-
nes of all the worlde. To whome wrote. S.
1.Jhoñ.2. Iohā. this epiſt? Thinke you that he wrote
not vnto the chryſten and them that were
all ready baptyſed? And yet he ſayd: yf any
man ſynne/ we haue an aduocate wyth the
father/ Jeſus Chryſt which is ryghtwyſe: &
he it is that obtayneth grace for oure ſyn-
nes. Loo he adnumbreth himſelfe alſo: for
he ſayeth we haue an aduocate: and ſayeth
agayne / for oure ſynnes. ye may ſe that he
meaneth not onlye orygynall ſynne/ neyther
yet the ſynnes done before baptime: for I
doubte not but he was baptized when he
wrote this pyſtle/ & yet ſayed he: yf we ſinne
(meaninge after baptyme or when ſoeuer
it be) we haue an aduocate with the father
Jeſus Chryſt / this is S. Ioans lernynge:
he knew no nother remedye yf we felle in to
ſynne/ but onlye Chryſt. Notwithſtandige
our prelates haue practiſed further/ for they
ſaye: yf any mā ſynne he ſhall lye in the pay-
nes of purgatorye / vntyll he be delyuered
thence by maſſe pence/ the popes pardon or
certeyn other ſuffragies / but not wythout
16 Monye you may be ſure.

Jhoñ.13 Chryſt ſayth (no man cometh vnto the
father but thorow me. Iohā. xiii. for (ſayeth
he) I am the way / yes lorde / oure prelates
haue eſpyed an other way/ which although
it be more paynfull vnto the poore/ yet is it
more profytable for prelates.

Come

17 Math. 11. Come vnto me all ye that laboure ⁊ are laden and I wyll eaſe you ſayeth oure ſauyoure Chryſt Jeſu. Matthei.xi. wylt thou ſende vs lord in purgatorye? forſouth there is lytle eaſe/yf the fyre be ſo hote as our prelates haue fayned it.

18 Eſai. 43. It is euen I that put out thyne iniquyties for myne owne ſake ſayeth god the father/ ⁊ thy ſynnes wyll I no more remẽbre. Eſaie.xliii. Ergo then he putteth them not awaye for broylinge in purgatorye. He addeth alſo that he wyll no more remembre oure ſynnes: calle ye that no remembraunce to caſt vs in to purgatorye for them?

19. Roma. 8 Whom God predeſtinated/thẽ he called/ and whom he called/them he iuſtified: and what dyd he with them then? Dyd he caſt thẽ in purgatorye there to be clenſed? forſouthe the apoſtle maketh no mencion therof but addeth immediatlye/ whom he iuſtifyed them he gloryfied. Romanorum.viii. wherfore let not vs put ſuch obſtacles and be vnkynde vnto the gracious fauoure of God.

20 1. Teſſa. 4 Beſydes that Paule forbiddeth vs to be carefull for them that ſlepe (that is to ſaye for the deed) as they that haue no hope. But ſurelye yf he had knowne of any purgatorye / he wolde haue bene carefull for them / ſyth they fayne them in ſuche myſerable tourmẽtes. Now ſeynge he had occaſiõ to make mencion of the deed/and ſpake

not one worde of purgatorye / it is playn ynough that he knew nothynge of it or els was he verye neglygent to ouerhyppe it. But yet had I leuer ſaye that purgatorye were but a phantaſye of mannes imaginaciõ/then to aſcrybe ſuche forgettefulnes or negligence vnto that Apoſtle.

**The thyrde argumente**

The thyrde reaſon that Raſtel allegeth is in the .vi. chaptre/ the ſumme is this There are degres of ioye in heauẽ/ & degres of payne in hell. And therfore maye god paſſe euery man & geue him accordynge to his deſerte/other more or leſſe & neuer nede purgatorye. wel let vs graunte theſe degres for Raſtels pleaſure although the queſtyon be ſo diſputable that I am ſure he can not defende it. what foloweth on this? forſouth he brigeth in proper exemples yf they could ſerue for the purpoſe. But let vs paſſe ouer to his ſolucyon whiche is in the ende of the ſeuenth chaptre.

**Raſtell**

when a man ſayeth Raſtel is infected with a greate mortal ſynne and ſo depart then his ſoule ought not to do ſeruyce ĩ heuen vnto god becauſe it is putrefyed wyth that foule ſynne. But yf that man had taken the medicyne of full repentaunce in his lyfe/that medicyne wolde haue reſtored hi agayne to his ſoule helth and vertue (But

**Frith**

here you muſt remẽbre that chryſt is deed in vayne / for yf repentaunce be the medycyn that reſtoreth agayne the helth and vertue of the ſoule/what neadeth Chryſt) Nowe forth. But yf he haue taken (ſayth Raſtell) ſome repentaunce for that ſynne & not ſufficient / and had not ſufficient tyme to make ſufficient ſatiſfaction therfore/yet by the takynge of that medicine of repẽtaunce/that ſynne is expelled & gone / & the ſoule of that ſyckeneſſe and ſynne is clerelye hole/but yet the ſpottes and tokens of the ſynne whiche is a deformyte to the ſoule w ſtille remayne tyll the ſoule haue a tyme to be purged frõ thoſe tokens and ſpottes to make it pure & clene of that deformyte. **Raſtell**

**Frith** This man is euer in one ſuppoſycyon which is both falſe and iniurious vnto the precyous bloude of Chryſt. I wondre who taught hym that concluſyon / and whye he graunteth ſo ſone vnto it/ for he wolde not haue graunted that there were a god / neyther that the ſoule was immortall(althoughe they were both true)vntyll he had proued it(as he though himſelfe)by good naturall reaſon. But as for this that is ſtarcke falſe(that is to ſay)that repentaũce whyle he excludeth Chryſte/ doth ſatyſfie for oure ſyñe/he neuer putteth in queſtion/but graũteth it by & bye/be lyke the turkes haue ſuch an opyniõ. But let him go with his turcke / and let vs chryſten men graunte nothynge contrarye to the ſcripture / but euer captiuate oure reaſon vnto that/for it is the infallyble reaſon and wyſedome of God/and paſſeth oure reaſon farre.

The.iiii. argu=mente
Ephe.5.
Canti.4.
Raſtel

The fourth reaſon is propounded i the viii.chap.whych is this: that the ſoule vnpurged maye do ſome meane and lowe ſeruyce to god in heauē/though it be not the hyeſt and beſt/which thynge is falſe and agaynſt ſcrypture.Eph.v.Cant.iiii. But let vs ſe what anſwere he maketh vnto it. His anſwere begynneth in the.ix.chap.and the ſumme is this.

Heauen is ſo pure and clene of nature/ that it muſt expell all maner of impuryte ⁊ vnclennes/ neyther can it ſuffer any thynge therin/ that is of any maner vnclenneſſe or euell / or other thynge vnpleaſaunte. So now it foloweth that when a man hath cōmytted a mortall ſynne and after taketh repentaunce by the whych he is healed of the ſoule infirmyte(Se howe he harpeth all of one ſtrynge whyche is alſo ſo farre out of tune that I wondre how any mā can abyde him. For yf I can heale myne infyrmyte thorow repentaunce wherfore dyed chryſt/ But yet (ſayeth he) the ſpottes and tokens remayne for lacke of full ſatyſfaction. I anſwere that it remayneth euerye whytte/ ſynne/ſpottes/ tokens / and all together excepte Chryſte had taken it from of vs/thorow his deeth and bytter paſſyon. Therfore ſayeth Raſtell )God of his iuſtice may not condempne his ſoule to eternall payne

Raſtell
Frith
Raſtell

in hell for that offence which is purged and
putte awaye. wherwyth is it purged and
put awaye?

21 There is no remyſſion of ſynne wythout
Frith. bloude. Hebre.ix. If ther be no remyſſion
Hebr.9 wythout bloude/what ſhal repentaunce
do where the bloude of Chryſte is excluded?
yee or what ſhall thy purgatorye doo / for
there is no bloude ſhed. So is there nothynge
that taketh awaye ſynne: but onlye
the bloude of Chryſt Jeſu/ ſhed for oure redempcion.
Raſtell

And yet ſayeth Raſtell God by his iuſtice
and by his diſcrete wyſdom and goodnes
ought not immediatlye to receaue/that
ſoule in to that clene and mooſt pure place Frith
in heauen to accompanye the pure aungelles.
&c. No marye I warante the / be not
afrayde of that for neyther Gyngemyn thy
companyon nor thou neyther ſhal entre in
there/eyther immedyatlye or medyatlye / yf
ye exclude Chryſt as ye haue done hetherto/
no not yf ye had taken all the repentaunce
in the worlde / and wolde therto imagyne
as many purgatoryes as wyll peſen in to a
monkes coule.

22 But it is Chryſt the lambe of god that
taketh awaye the ſynne of the worlde.
Joannes.i. It is he that hath purged oure Jhoñ.i.
ſynne and now ſytteth on the ryghte hande Hebr.i.
of the Father. Hebreorum.i. It is he

Ephe.i.
i. Jhon̄.i.
Roma.4.

that hath purged our ſynne and hath mad vs in his owne ſight ⁊ in the ſight of his father/wythout ſpotte or wryncle Epheſio.i. All be it in oure owne ſyght we fynde oure ſelues ſynners.i. Joãnis.i. But he maketh vs bleſſed and rightwiſe and imputeth not our ſynnes vnto vs. Roma.iiii. Thẽ what nedeth purgatorye?

The fyfte argumente Raſtel

THe fifte argument that he bryngeth agaynſte purgatorye is touched in his tenth Chaptre/the ſomme is this. It ſhuld ſeme conuenyent that this purgatorye (yf there were one) ſhuld be in erth: partlye becauſe the bodye whiche offendeth with the ſoule myght be purged wyth the ſoule : and partlye to be a good enſample to all men lyuynge to put them in feare to do any lyke offence/ ⁊ ſo ſhulde cauſe many to abſtayne from commyttynge any ſuche lyke offence ⁊ ſynne/or els where ſhuld purgatorye be?

Frith

This reaſon hath no greate pyth. Notwithſtandinge yf it were wel proſequuted/ it wolde be to harde for Raſtell to auoide it. For this is no formall argument/it is mete that the bodye whyche offendeth wyth the ſoule ſhuld be purged wyth the ſoule / ergo purgatorye muſt be vppõ the erth. For god maye ioyne the bodye and ſoule together agayne after they be departed and ſo puniſh them together althoughe purgatorye were not in erth/euẽ where ſoeuer it be. And ther fore thus me thynketh it ſhulde well folow. The bodye was felowe ⁊ pertener with the ſoule in commyttynge the cryme ⁊ ſyñe/ and ſhall alſo be partetaker of the glorye/ which is prepared for them that loue God. wherfore it is reaſon yᵗ the ſoule ſhulde be purged and punyſſhed in purgatorye: that the bodye ſhuld alſo ſuffer wyth him in purgatory: fayne the place of purgatory where you wyll/in heauen/ in erth or in hell. But wote ye what Raſtell wolde here ſaye vnto me: for ſouth euen as he dyd in the fyrſte chapi. of the thyrde dialoge; that is to ſaye: he wolde ſtoutelye affyrme that the bodye ſuffreth nother wel nor wo/ioye nor payne/ good nor euel/and therfore it nedeth not go to purgatorye. And by that reaſon it is foly that the bodye ſhulde go eyther to heauē or hel/ for it neyther feleth pleaſure nor payne/ this is newe lernynge in dede. But I thynke there is no chryſten man ſo folyſſh as to beleue hym.

And as for the ſeconde poynte that it ſhulde be a good enſāple to put mē in feare for cōmyttynge ſuch treſpaces/it were ſone anſwered. For we ought not to abſtayne from euell becauſe of the punyſſhment that foloweth the cryme but onlye for the loue that we haue to god wyth out any reſpecte eyther of ſaluacion or of damnacyon. If thou abſtayne for feare/ ſo arte thou vnder the lawe and vnder condempnacion: The law of god and the law of mā are farre vnlyke: for the lawe of man is fulfylled by the exteriore acte althoughe the harte be farre from it. As yf I owe a man .xx. poundes and be compelled by the lawe to paye hym at a certain day: yf I thē pay albeit myne harte be neuer ſo gruggynge and euyl wyllynge/ yet haue I fulfylled the lawe ſo that there ſhall no proceſſe or ſentence paſſe agaynſte me. But goddes law requyreth a thynge to to be done wyth a well wyllynge harte/ and euen for pure loue. For yf thou do it thou do it for feare or vnwyllynglye that ſhal be imputed vnto the for ſynne. If thou do it for feare/ then workeſt thou not of loue/ but rather hateſt both the thynge that thou doſt/ and alſo the law that conſtrayneth the vnto it. And yf thou do it vnwyllyngly then wylleſt thou to do the contrarie/ and ſo woldeſt thou that there were no ſuch lawe neyther yet any god that ſhuld iudge the in ſo doīge. And ſith god iudgeth the after thyne herte and wyll/ then muſt he nedes condēne the/ for thou wylleſt contrarie vnto his law and wyll: yee and wylleſt in thyne harte cōtrarie to that thou doeſt in thyne outwarde dede.

Now let vs ſe his ſolucyon whych is in the .xi. chaptre and ſo folyſh/ that yf it were not for the greate length of the chaptre/ for loſſe of tyme and for the more coſte in pryntynge/ I wolde ſurelye haue anſwered vnto it at length/euen that he ſhuld haue bene aſhamed of him ſelfe. But to be ſhorte we wyll touch ſome of his wordes. ¶The fyrſte parte of the argument whych he entendeth to anſwere to is this:that it ſhuld ſeme conuenyent that purgatorie ſhulde be here on erth becauſe the bodye which offēdeth with the ſoule ſhulde be purged with the ſoule. ¶This reaſon is of noo value as I haue ſhewed you before. But what ſayeth Raſtell?

Raſtels ſolution

That reaſon (ſaieth Raſtell) proueth not onlye that there is no purgatorye / but alſo that there ſhulde be neyther heauen nor hel. For yf a man haue lyued ſo vertuouſlye in erthe/that he oughte to be ſaued and go to the ioyes of heauen (let vs pardon hym this lye / for the prophete ſayeth that no man ſhall be iuſtyfied in the ſyght of God/ yf he entre in to iudgement wyth vs pſalme C.xliii. Pſal. 143 And yet dyd neuer meritorious acte but onlye when the ſoule was ioyned wyth the bodye / then ſhulde he neuer be rewarded but here in erthe whyle his ſoule is ioyned wythe the bodye Frith Here maye ye perceaue what Raſtell thynketh of heauē and hel/euē thus that the bodye ſhal neuer come in heuen nor hell/ whych poynt I wyll touche more largelye a none. Fyrſte where Comingo in his argument ſayeth / that it ſhulde ſeame conuenient for Purgatorye to be vppon erth/there ſayth Raſtell that he wolde take awaye the lybertye/prerogatyue/and auctorytie of god. As by example/ yf I wolde ſaye/It ſhulde ſeame conuenient that the byſſhope of Londons palace ſhulde be in London/ partlye becauſe it is the cheſeſt cytye of his dyoceſſe/ & partlye becauſe it is nye the courte wherto he maye the better reſorte to gette further promocyō/ there wolde Raſtell ſaye by & by that I toke the byſſhopes lybertye/prerogatiue/and auctoritie that he might not ſette it where he wolde: beſyde this man hath dronke of a merye coppe.

**Raſtell**
**Frith**

He affermeth alſo that this argumēt taketh awaye both heauē and hel: why ſo? Becauſe he ſuppoſeth it cōuenient that purgatorye ſhulde be here vppon erthe? Albe it he ſaye it is conueniēt/yet ſaith he not that it muſt nedes be. Nay/but there is a nother thynge that Raſtels ſore yies cā not abyde. what is that? verelye for he added that it were moſt conuenyēt that the bodye which is partetaker in comittīge the cryme/ſhulde alſo be puerged & punyſhed with the ſoule. And that as ye knowe plucketh Raſtell by the berde/ for he went aboute to proue the contrarye in the fyrſt chaptre/ that the bodye hath neyther payne nor pleaſure. &c. But how ſhuld this take awaye heauē and hell? forſouth on this maner. Raſtell thynketh not that god can and wyl ioyne the bodye agayne wyth the ſoule after this trāſitorie torye lyke that they maye together receaue ioie or paine for the paſſeth his natural philoſophye. But thus he imageneth / whē the bodye & ſoule are once departed / then ſaye they adieu for euer and a daye. ¶Therfore (thynketh he) yf god wyll punyſhe them in hell together/ or ſaue them together in heauen/then muſte take them whyles they are here lyuynge in erth. And ſo this ſuppoſicion that the bodye muſt ſuffre with the ſoule (after Raſtels lernynge) muſte proue that heauen and hell be here in erthe or els there can be none. ¶Se this lerned man that wolde proue Purgatorye by good phyloſophye.

¶The ſecōde cauſe/that purgatorye ſhuld be a good example to the lyuynge to put thē in feare to do any lyke offence / is not ſoluted of Raſtell / but I haue ſoluted it before and wyl yet ſatiſfie you agayne becauſe Raſtell leueth it out. we haue here in the worlde Moſes & the prophetes that is the olde Teſtament/yee and alſo Chryſte and his apoſtles/which we cal the new Teſtamēt/now yf we beleue not theſe/then ſhall we not ſurelye beleue although we had purgatorye & hell to amōge vs. And this maye well be gathered of Chryſtes awne wordes. Luce.xvi. where he brought in the parable of the rich man and Lazarus/for the rych man beynge in paynes deſyred Abraham to ſende Lazarus

Luke. 16

rus vnto his fyue brothren to warne them that they myght not come in to that fyre. Abraham anſwered agayne / that they had Moſes and the prophetes. And added / let them heare thē. Then ſayed the rych man: Naye father Abraham/ but yf any of them that are departed appeare vnto them/ then wyll they beleue it. And Abraham concludeth on this maner. If they beleue not Moſes and the prophetes/ no more wyll they beleue yf any of the deed ſhuld ryſe agayne. And therfore maye I lyke wyſe conclude/ that yf they beleue not/ neyther yet feare the paynes whiche Moſes and the prophetes/ yee and Chryſt and his apoſtles haue propheſyed to falle on the vnfaythfull/ thē wyl they not beleue for feare of the paynes of purgatorye.

**Raſtell**

Now to the laſt poynte where purgatory ſhuld be/ he anſwereth as you ſhal heare.

**Frith**

Fyrſt that it is a folyſh queſtion (for he can not anſwere vnto it by his phyloſophye) And thē he ſayeth that no mā can tell / neyther the place neyther yet the maner of the payne. Here maketh he. S. Thomas yee & all oure ſcolemen foles by crafte: partelie because they take vppō thē to anſwere vnto this queſtiō which he calleth folyſh / & partelie becauſe they fullie determe that the place of purgatorye is the thyrde place in hel / and alſo aſſigne fyre to be the maner of the paine. And agayne in this laſt parte he proueth them double foles. Once becauſe they ſtoutely affirme that thynge which no man can tell (as Raſtell ſayeth) And agayne becauſe they reſtrayne god of his lybertye that aſſygne any place and make hym of leſſe auctorite then an inferior iudge: which hath no place aſſigned hym/ but may do execucion ⁊ puniſh the giltie ĩ what place he wil. I wõder that our ſcolemẽ may abyde this felow.

Raſtell

And then he ſayeth that purgatorye is in a place limptatiue. And wher ſoeuer god doth limitt the ſoule to be purged there is the lymptatiue place of that ſoule ⁊ there is the purgatorye of that ſoule. So that a mã maye gather by Raſtell that the ſoules be not limpted to one place to be purged and punyſhed. And therto a greeth alſo his ſimilitude of the iudge whych aſſygneth one to be punyſhed in one place / and an other in an other place / euen at his pleaſure. If ſuch gere had come from beyonde the ſee it ſhuld ſone haue bene condemned althoughe it had not bene halfe ſo greuous agaynſte oure ſcolemen. But let this paſſe as it is well worthye and let vs ſe ⁊ examine more of this newfangled phyloſophye.

Now are we comen vnto the ſyxte argument which beginneth in the.xii. chap. the effecte is this.

Repentaunce is the full payment and ſatiſfaction of ſynns and bryngeth remiſſion/ therfore

Raſtels ſixte argument

therfore as ſone as repentaunce is taken/ god of his iuſtice muſt geue remyſſion/ and ſo there ought to be no purgatorye.

Frith

This argument is nothynge worth/ for the fyrſt parte as we haue often proued is falſe. For yf repentaunce were the full payment and verye ſatyſfactyon for ſynne/ thẽ dyed Chryſt in vayne. Notwythſtandynge yf he graunte this fyrſt parte to be true/ neither he nor all his felowes ſhall be able to ſolute this argument whyle they lyue. But because we wyll be ſhorte / let vs paſſe ouer to his anſwere which is in the. xiii. chap.

Raſtell

In ſolutinge this argument he groũdeth him on two lies atonce/ the firſt is that god neuer geueth remyſſyon excepte he ſe in vs a conuenyent cauſe countrepayſynge his iuſtice.

Frith

Math. 9.

What cauſe founde he in the man that was brought vnto him ſycke of the palſay/ to whõ he ſayed: be of good cõforte (ſonne) thy ſynnes are forgyuẽ the/ Math. ix. Mar. ii. Luce. v. what cauſe founde he in the thefe 14 that was crucyfyed wyth hym/ but that he had bene an vnthryfte all his lyffe longe? And yet euen the ſame daye that he ſuffreth with chriſt was he partetaker of ioye with him in paradyſe. Luk. xxiii. where was purgatorye thẽ where was the puniſhmẽt that he ſhulde haue ſuffered for his enormytyes? If any man ſhulde ſuffer in purgatorye / it is lyke that this thefe ſhulde haue done it.

Luce, 23

But he went from deeth to lyffe and neuer
came in purgatorye/wherfore I maye con-
clude that no man ſhall come there/ if there
were any. what cauſe I praye you dothe
Paule aſſygne as touchynge oure redēptiō
and remiſſion of our ſynne? forſouth no no
ther but that we were wretched ſynners ⁊
the verye enemyes of God. Roma. v. For Roma. 5.
ſayeth Paule/ yf when we were his enemy
es we were recōcyled vnto God thorow the
deeth of his ſōne / moche more now we are
recōſyled/ ſhall we be ſaued by his lyffe. So
that ī vs is no maner cauſe of remiſſyō but
onlye miſerye and ſynne.

But the hole cauſe of the remiſſion of 25
oure ſynnes and of oure ſaluacyon / is the
bloude of Chryſt which hath fullye coūtre-
payſed the iuſtyce of God the father/⁊ hath
pacefyed his wrathe towardes vs that be-
leue. He is the verye purgatorie for al faith
full which hath alreadye purged our ſyñes
and ſytteth on the ryght hand of the father
Hebr.i. The ſeconde lye is this/ he ſayeth Hebr.i.
that God of his iuſtice muſt geue to euerye Raſtell
thynge his owne/whiche owne is the thīge
that it deſerueth to haue. If this were true
then ſhulde not one of vs entre the enhery-
taunce of heauen/ for we haue euery one of Frith
vs deſerued deth and dampnacion. For as
Paule ſayeth Roma.iii.we haue all ſynned
and whant the glorye whiche before god is Roma. 3
alowed. But we are frelie iuſtefyed thorow
his

his grace by the fayth that is in Chryſte Jeſu. If it be frelye thorow his grace / then is it not by oure owne deſeruynge / for then grace were no grace. And contrarie wyſe if it be by oure owne deſeruinge / then is it not
**Roma.ii.** of grace / for then deſeruynge were no deſeruynge. Romanorum.xi. But the truthe is this: that god of his mercye had promyſed vnto oure forefathers his deare ſonne chriſt that he ſhulde delyuer them frome all theyr iniquyties and that all the nacyons of the
**Gene.12.** worlde ſhulde be bleſſed in hym Geneſis.xii
**Gala.4** This ſeed he promyſed of his mercye and fauoure / whome alſo he ſente in the tyme that he had ordened Galatas.iiii. not for oure owne deſeruynges / but for his truthes ſake and to fulfyll that he had promyſed.

This Chryſt is become oure ryghtwyſnes.
**1.Corin.i.** i. Corinthi.i. ſo that the iuſtyce of God is not to geue vs that we oure ſelues haue deſerued (as Raſtell lyeth) but to clothe vs wythe an other mannes Juſtice (that is Chryſtes) and to geue vs that whyche Chryſt hath deſerued for vs. And this iuſtice of god thorowe the fayth of Jeſu cometh vnto all and vppon all them that be
**Roma.3. 26** eue. Rom.iii. Now marke a myſterye.

Chryſt humbled himſelfe and was made
**Philp.2.** obedient vnto the deeth: euē to the deeth of
**2.Cori.5.** the croſſe. Phil.ii. This obediēce and deeth was not for hi ſelfe but for vs / for he alone ſuffered & dyed for vs all. Corinth.v. Nowe

ſyth he was obedient vnto the deeth for vs / that is euen as good as though we our ſelues had bene obedient euerye man for hymſilfe vnto the deeth. And ſyth he dyed for vs/ that is euē as good as though we had dyed oure ſelues for oure owne ſynnes. What wylte thou haue more of a man then that he be obedient vnto god the father euē vnto deeth/ yee and dye for his ſynnes / wylt thou yet truſt hym in to purgatorye.

On theſe twoo lyes bryngeth he in an anſwere whyche is ſo confuſed / intricate and longe that it were not onlye folyſhnes to ſolute it/but alſo moche loſt laboure and coſt to reherſe it/ wherfore J let it paſſe/for euerye chylde ſhall eaſelye ſolute it ſith his fundacion and fyrſte ſtone is taken frome hym. But yet one thynge is neceſſarye to be touched. He goeth aboute to proue his purpoſe wythe an enſample on this maner.

Raſtell

If J do bete thy ſeruaunte or apprentyſſe and do mayme hym/wherby thou weſt looſe his ſeruice:and alſo that this ſeruaūt durynge his lyffe is not able to gette his lyuynge. If ſo be that thou do forgeue me the offence done vnto the in that thou haſt loſt his ſeruyce : yet am J bounde to make an other ſatyſfactyon vnto thy ſeruaunte for the hurte J haue done hym / whyche is the cauſe of the hynderaunce of his lyuinge And in lyke maner yf J haue offended god &

my neyghboure/Al be it god forgeue me his deale/yet cā he not of iuſtyce forgeue me my neyghboures deale to/ but yet muſt I make ſatiſfaction vnto my neyghbour. Nowe in caſe I wolde and be not able to ſatyſfie my neyghbour/and yet he forgeue me not/ then muſt I ſuffre in the paynes of purgatorye for it:& thoſe paynes ſhall ſtonde my neighboure in profyte for parte of his purgatorye yf he come there or els to the encreaſe of his ioye if he go to heauē. This is the ſūme but he ſpeketh it ī many mo wordes. Now becauſe he hath touched the matter of ſatiſfaction I wyll ſhew you my mynde therin.

Frith

Satiſfaciō to god

There are two maner of ſatiſfactions. The one is to god: the tother to my neyghboure. To god can not all the worlde make ſatiſfaction for one cryme. In ſo moch that of euery graſſe of the grounde were a man/ euen as holye as euer was Paule or Peter & ſhuld praye vnto god all theyr lyues lōge for one cryme/yet coulde they not make ſatiſfaction for it. But it is onlye the bloude of Chriſt that hath made full ſatiſfactyon vnto god for all ſuch crymes. Hebre.vii. or els were there no remedie but we ſhuld all peryſhe:as I haue proued before. And he that ſeketh any other ſatyſfactyon towardes god then Chriſt our ſauyour / he dothe wronge vnto his precyous bloude.

Hebre. 7.

Satiſfactiō to my

There is an other ſatiſfaction whych is vnto my neyghboure whome I haue offended.

mēt. Now yf I haue taken any mannes good from hym. For then am I bounde to pacyfye hym other by restytucyon agayne or els by other meanes as we two can agre. If I haue defamed hym/ then am I bounde to pacefie hym/ and to restore hym vnto his good fame agayne/ and so forth. But yf I be not able to satisfye hym/ then must I knowlege my selfe gyltie and desyre hym to forgeue me and then is he bounde to forgeue me/ or els shall he neuer entre in to heauen. For God hath taught vs to praye. Math. vi. that he shulde forgeue vs/ as we forgeue them that trespas agaynst vs/ So yf thou wylt forgeue not/ no nother then wyll God forgeue vs. As the story agreeth very able. Mather. The kyngdome of heuen is lykened vnto a certayne kynge which wolde take acompte of his seruauntes. And when he had begonne to rekē/ one was brought to hym which ought hym ten thousande talentes. But when he had nought to paye/ the lorde commaunded him to be solde/ and his wyfe and his chyldren/ and all that he had/ and payment to be made. The seruaunt fell downe and besought hym sayenge. Syr gyue me respyte/ and I wyll paye it euery whitte. Then had the lorde pytie on his seruaunte and loosed hym and forgaue hym the dette. The same seruaunt went out and founde one of his felowes which ought hym an C. pence/ and layed hondes on hym and toke

neyghboure.

Math. 6.

Math. 18

him by the throte/ ſayenge: paye that thou oweſt. And his felow fell downe & beſought him ſayenge: haue pacience with me, and I wyll paye the all: and he wold not/ but wēt and caſt him in to priſon tyll he ſhulde paye the debte. When his other felowes ſawe what was done they were verye ſorye and came and tolde vnto their Lorde all that happened. Then the lorde called him and ſayed vnto him: O euel ſeruaunte I forgaue the all the debte/ becauſe thou prayedſt me: was it not mete alſo that thou ſhuldeſt haue had compaſſion on thy felow/ euen as I had pytie on the? And his lorde was wroth and delyuered hī to the gaylers/ tyl he ſhuld paye al that was due to hym. So lykewyſe ſhal your heuēly father do vnto you yf you wyll not forgeue with your hartes/ ech one to his brother their treſpaces. Here mayeſt thou ſe that yf you forgeue hartely the ſmale debt or offence that thy neighboure hath done agēſt the/ thē wyl thy heuēly father forgeue the/ the hole & greate debte that thou oweſt him/ for the which thou arte met worthy to be damned. And ſo is it more profytable for the to forgeue it thā that thy neyghbour ſhuld broile in purgatory for it/ as Raſtell ſayeth. And contrary wyſe yf thou forgeue him not/ thē ſhall not God forgeue the thy greate debte/ but thou ſhalte ſurelye be dampned/ and ſo ſhal not thy neyghboures purgatory ꝓfite the (be it in caſe there were one ⁊ that he ſhulde go thyther)but it is rather the cauſe of thy dampnacion: but this can not Raſtell ſe.

Raſtels vii.argumente

Now be we come vnto the ſeuenth reaſon which is in the.xiiii.chap. The argument is this. God is the verye owner of all/and thy neyghboure hath no properte/ but as a ſeruaunte to god / as but to make accompte to god. Therfore whẽ thou doeſt an offence to god ⁊ to thy neyghboure/ whẽ god forgeueth it thou nedeſt no nother ſatiſfaction vnto thy neyghboure. And to ſtablyſh his reaſon he bringeth in a ſimilitude which is nothynge to the purpoſe. The ſimilitude is this I put caſe thou haue a ſeruaunte whõ thou putteſt in truſte to occupye for the / to make bargaynes chaunge ⁊ ſell to thy vſe / to take bondes and agayne to make aquitaũces and releſes ĩ his owne name. If this ſeruaunte ſell parte of thy ware and take an obligacion for the paymẽt of.xx.poũde/yf thou afterwarde knowlinge of this / eyther for loue or ſome other cauſe wyle make vnto the ſayed debtoure a clere releſe: I ſuppoſe no man wyll denye but that this debtoure is fullye diſcharged of this.xx.poũde / ⁊ is not boũde by any iuſtice to make any ſatiſfaction eyther vnto thy ſeruaunte or to any other mã. For thou arte the verye owner therof/ ⁊ thy ſeruaũte had but the occupacion as to geue the accomptes therof.

Frith
Agge.2
1.Cori.12

This ſimilitude can not well be applyed vnto god and man. For albe it is true that all oure ſubſtaunce pertaineth vnto god as it is wrytten. Agge.ii. golde is myne and ſyluer is myne: yet hath not God geuen it vs to occupye it for his profyte and vſe (as the ſeruaunte doth for his maſter) but only that we ſhulde vſe his gyftes for the profyte of oure neyghboure ⁊ to the vſe of the congregacion. i. Cor. xii. And where as he induceth that when god forgeueth vs whyche is the principale parte/ that thou nedeſt no nother ſatiſfaction to thy neyghboure. I anſwere that god forgeueth no man whiche had offended his neyghboure/ vnleſſe that he make ſatiſfaction vnto his neyghboure/ yf he be able but yf he be not able/ yet is he boũde to knowlege his faute vnto his neyghbour and the is his neyghboure boũde vnder the payne of dãpnaciõ to forgeue him/ ſo that god neuer forgeueth vntyl thy neyghboure be pacefied in caſe the crime extẽde vnto thy neyghboure. This ſoluteth both the reaſon ⁊ alſo improueth the ſimilitude. Now let vs declare his ſolucion Raſtell.

Raſtels ſolution

God of him ſelfe hath two powers: One is an abſolute power/ and an other is an ordinarye power. The abſolute power is the auctoryte that god hath ouer all thynge in the worlde/ by that he may geue to euery creature what pleaſeth him/ and alſo forgeue euerye offence done by any creature at his pleaſure without any cauſe. And by this maye he forgeue both the crime done to wardes himſelfe/and alſo to wardes my neyghboure. But by his ordynarye power he doth euery thynge by ordre of iuſtice and equite. And by this can he not forgeue the offence done to hym and my neyghboure wyth out ſatiſfaction.

Frith.

Goddes abſolute power.

Now wolde I fayne wete/whether Raſtell imagine that god by his abſolute power maye ſaue the vnfaythfull & dampne the faythfull If he ſaye naye/ then maye I conclude that Raſtels diffinitiō is falſe where he ſayeth: that God by his abſolute power maye geue to euery creature what pleaſeth him/and alſo forgeue euery offence done by any creature at his pleaſure wyth out any cauſe. If he ſaye yee/then muſte I conclude that god hath power to do contrarie to his ſcrypture/for the ſcrypture ſayeth: that he that beleueth and is baptized ſhalbe ſaued/ but he that beleueth not ſhalbe condempned Marc.xvi.

Mar.16.

Nowe yf he graunte me that he hath power to do agaynſte his ſcrypture/ (ſith his ſcripture is the truth and his own worde/ then muſte it nedes folowe that he hath power to do agaynſt his truth:and cōſequentlye he hath power to be falſe/and ſo to ſynne. And ſith he hath power agaynſte his owne worde/and that worde his ſonne/ then muſt we graunte him power agaynſte his ſonne/euē to make him a lyar where he

ſayeth

ſayth the foꝛſayed textes Marc.xvi. And ſith his ſonne is god / then hath god power to do agaynſt god and ſo can not his kingdom endure. Math.xii.

Math.12. Furthermoꝛe/ if I myghte be bolde with Raſtel/ I wolde aſke him this queſtiõ/whether God haue not an abſolute iuſtice as well as an abſolute power? If god haue alſo an abſolute iuſtice / then can not his abſolute power pꝛeuayle vntyll his abſolute iuſtice be fullie countrepayſed. And ſo is it falſe that Raſtell begynneth wyth all/ that god by his abſolute power maye foꝛgeue euery offence at his pleaſure wyth out any cauſe For (as I ſayed ) his abſolute iuſtyce muſt nedes be ſatiſfyed and fullye countrepayſed. If Raſtell dare ſaye that god hath an abſolute power and no abſolute iuſtice/ then taketh he his pleaſure in dede. Foꝛ yf he make one nocional in god greater then a nother(by this woꝛde nocionall whiche the ſcolemen vſe/ I wold you ſhuld vnderſtõde the goodnes/wyſedom/power/iuſtice ꝛ mercye of god ꝛc.) then ſhall he make a diſſencion in god and imagine that one nocional ſubdueth an other : yee and beſydes that / ſithe eche one of theſe nocionalles is verye god (foꝛ the power of god is nothynge but god hym ſelfe/ and the iuſtice of God is nothynge but god himſelfe/ and ſo foꝛth of all the other) then if his power were greater thẽ his iuſtice/ it ſhuld folow that god were

Wheter god haue an abſolute iuſtice?

greater thē god/and cōſequentlye we ſhuld haue a greate god and a lytle god and mo goddes then one/ſuch cruell maketh Raſtel with his turke. But the chriſten byleue that one power of God is no greater then an other and that his power is not aboue his iuſtice/neyther his iuſtice aboue his mercie &c. And ſo maye you ſe that Raſtells imaginacion of goddes abſolute power is but verye chyldyſh and vnſauerye. For he hath no power againſt his ſcripture and him ſelfe. Thus finiſhe his ſeuen reaſons wyth theyr ſolucions.

But yet that his worke ſhuld longe endure all tempeſtes and ſtormes/he addeth a batelment and wetherſtone to auoyde and ſhote of the rayne/ for feare it ſhuld ſoke in and make his buyldinge decaye. And therwyth concludeth his boke.

Raſtell

To beleue/ſayeth he: that there were no purgatorye to purge and puniſhe oure ſynnes after we be departed / ſhuld put awaye that dreade of god from the moſt parte of the people and geue them boldnes to committe offences and ſynnes. And agayne/yf the people ſhulde beleue that they neuer neade to make any ſatyſfaccyon nor reſtytucyon to theyr neyghboures for the wronges done vnto them / they ſhulde neuer force nor care what iniuryes / extorcions / theftes/ robberies and murthers they did. Finallie if they beleued that ſuch a light repentaunce ſhuld be ſuffibe ſufficient wythout any other ſatiſfaccion to be made / it ſhulde be an occaſyon to deſtroye all vertue and encreaſe vice and ſinne to the vtter deſtruction of the comen welth and quyet lyuinge of the people. And thus he maketh an ende.

**Frith** AS to the fyrſt where he ſayeth that it wold put awaye the dreade of God & geue boldnes to ſynne / yf we thought there were no purgatorye / we ſe and may euydently perceaue the cõtrarye all daye / both in yõge and olde / of them that beleue there is a purgatorye. ¶The yonge ſaye I wyll take my pleaſure whyle I maye / for yf I maye haue but one houres reſpyte to aſke God mercie / I care not / for then ſhall I go but to purgatorie and ſo ſhall I be ſure to be ſaued. ¶The olde ſaye / I wyll kepe my goodes as lõge as I may for I wote not what neade I ſhall haue. But when I dye / I wyll crye god mercye / then ſhall I go but to purgatorye / and myne executours that haue my goodes ſhall redeme me thence well ynough. And ſo to beleue purgatorye is rather an occaſyon of reckleſſe / boldeneſſe / & chaſe of the feare of God. Beſydes that yf they knewe that there were no purgatorye / then ſhulde manye the more feare god and loke wel them ſelues and not truſt to theyr executours for feare of dampnacion / how be it as I haue ſayed before they that feare not god but for payne whether it be of hell or purgatory are yet vnder condempnacion and not in goddes fauoure. And this dare I boldlye afferme/that they whiche feare not God but for purgatoryes ſake ſhall neuer come in it no nor yet in heauen. And therfore it is but folye to ymagine purgatorie for that entēt.

As concernynge the ſeconde poynte. If the people beleue that they neded not to make ſatiſfactiō to theyr neighboures for their treſpaces ⁊c. I haue ſufficiētlye anſwered before/that we muſt make ſatiſfaction vnto our neighboures/if we be able or els wyl God neuer forgeue vs. And yf we be not able/yet muſt we knowlege oure offence and then is oure neyghboure bounde to forgeue vs vnder the payne of dampnaciō. And ſo can this proue no purgatorye.

Nowe as touchynge the thyrde/that yf they beleued that ſuch a lyght repentaunce were ſufficient wythout any other ſatiſfaction/it ſhuld be an occaſyon of vice ⁊ ſubuerſion of the comē welth: I anſwere/as I haue done before al moſt in euery argumēt: ſith thou arte ignoraunte of Chryſtes deeth and his ſatiſfaction vnto the father for vs/ that all the repentaunce which we cā take is not ſufficient to counterpaiſe one cryme/ but that yf Chryſt were not we ſhulde all be dampned. Here wyl I leaue Raſtel and his Turke Gingemin wyth all theyr naturall phyloſophye (which is nowe proued folyſhnes) for hetherto hath he proued no purgatorye/

torye/neyther hath he one good reaſon nor yet to that baren reaſons one good ſolucion/ as we haue ſufficientlie declared. But let vs heare ſomwhat more of goddes worde: and ſe howe purgatorye ſtondeth wyth that.

27 Paule ſayeth / we muſt all be brought before the iudgement ſeate of Chryſt / that euery man maye receaue accordinge to the workes of his bodye/ whether it be good or badde. 2. Corin. 5. If this be true/ then can there be no purgatorye which ſhall profyte hi after he is diſſolued frõ his body/ for the ſhuld he not receaue accordynge to the workes of his body But rather accordige to the paynes that he ſuffered in purgatory. Now yf this texte be true then muſt it folow that all thyne executoures dealynge / and offerynge of maſſepẽce. &c. helpe the not a myte. And by this texte it is not poſſyble that there ſhulde be a purgatorye. 2.Cori. 5.

Uppon this texte wolde I fayne dyſpute a poynte of Sophyſtrye / whyche I wolde gladlye haue dyſſolued of them that thynke them ſelues lerned in Phyloſophye. My Sophyſme is / the twoo contradictoryes maye ſtonde to gether and be bothe true. Which I am ſure no Sophyſtre dare graunte / for it hath in tymes paſt ben condempned in Oxforde for an hereſye. The contradictoryes are theſe. Euerye man receaue accordynge to the workes of his bodye. Cõtradictories.

dye. And ſome man ſhall not receaue accor-
dynge to the workes of his body/ that theſe
twoo contradictoryes be bothe true I wyll
proue. The fyrſte propoſycion is Paules.
2. Corinthi. 5. whyche no man wyll denye
to be true: And the ſeconde maye eaſelye be
proued true/whyche is/that ſome man ſhal
not receaue accordynge to the workes of
his bodye. For be it in caſe that there de-
parte a man out of this worlde / whyche is
not clene purged by faythe and the worde
of God / neyther hath his rebellyous mem-
bres ſubdued thorowe deth (as they ima-
gyne) but that the ſpottes and remnaun-
tes of ſynne remayne in hym / for the why-
che he is worthy to lye in the paynes of pur-
gatorye for the ſpace of ſyxe yeare. This
graunted / whyche I am ſure they wyl not
denye/ then alſo put I the caſe that this mã
lyenge in purgatorye by the ſpace of a mo-
neth / haue a frende whych offereth for him
a peny vnto Saynt Dominikes boxe (whi-
che hath ſuche power that aſſone as the tin-
ginge is harde in the boxe / ſo ſone the ſoule
is fre in heauen) or that a frende of his
bye a Pardon for hym whyche maye ab-
ſolue him a pena and a culpa for al cometh
to one effecte. This man delyuered on that
maner doth not receaue accordynge to the
workes of his bodye for by the workes of
his body he ſhuld yet lye in purgatory more
then. v. yeres. And that dothe he not / but

is by and by delyuered from purgatorye. Ergo I maye conclude that ſome man receaueth not accordynge to the workes of his bodye/ and ſo are two contradictoryes true or els there can be no ſuch delyueraũce out of purgatorye/ which deſtroyeth al pardons/ maſſe pence & ſuffrages for the deed. This wolde I haue ſoluted. Howe be it I wyll not adnumbre it for an argument becauſe the vnlerned people (to whõ I wryte this boke) cã not well perceaue it. But this ſophyſme haue I wryten to ſtoppe the chatterynge mouthes of the Sophyſters and to caſt them a bone to gnawe vppon.

28 Paule ſayeth/ you whiche were in tymes paſte ſtraungers and enemyes becauſe youre myndes were ſette in euell workes hath he now reconcyled in the bodye of his fleſſhe thorow deeth to make you holye and ſuch as no man can complayne on/ & wythout faute in his owne ſyght yf ye contynue grounded and ſtablyſſhed in the fayth/ and be not moued awaye frome the hope of the goſpell. Coll. i. Here Paule affermeth that you are reconcyled thorowe his deeth/ ſo that ye are made holye and without faute in his ſyght (I haue expounded what it is to be without faute in his ſyght in my fyrſt argument) loke ye yet for an other purgatorye? are ye ſo chyldyſſhe and inſenſyble to imagine that ye muſt yet go thorow purgatorye/ ſyth ye are all readye without faute

in his ſyghte. This is a playn caſe/ God of his ryghtwyſeneſſe wyll not puniſſhe a man for no ſynne: but all that are grounded and ſtabliſhed in the fayth are in his ſyght without faute (for theyr ſynnes are not imputed vnto them/ but forgeuen thorowe Chryſtes bloude) by reaſone of neceſſite I muſt cõclude that no faythfull ſhall euer come there.

29 Euery man that departeth this worlde is eyther faythfull or vnfaithfull/ yf he be faythfull the cometh he not there/ as the forſayde argument proueth. And yf he be vnfaythfull then cometh he neuer in purgatorye/ but is all ready dampned. Johan. iii. Marce the laſt. Nowe yf neyther faythfull nor vnfaythfull entre in to it/ then ſhulde it be in vayne: but there is nothynge made in vayne wherfore I muſt conclude that there is no ſuche purgatorye.

Ihoñ.3

30 Paule ſayth he that ſpared not his owne ſonne but delyuered him for vs al/ how ſhal he not wyth him geue vs all thynges alſo: who ſhall laye any thynge to the charge of goddes choſen. Roma. viii. For ſuch wordes God oure Prelates laye ſo ſore vnto theyr charge/ that they wolde haue them kepte in purgatorye. But lorde be our protectoure for it is thou that iuſtifyeſt vs/ and haſt frely geuen vs al thynge wyth him. Rom. viii.

Roma.8.

31 Paule ſayeth the lawe of the ſpirite/ wherin is lyffe thorow Chryſt Jeſu hath delyuered me from the lawe of ſynne and deth.

Rom.8

Roma.8. Rom.8. Seynge we be ſo delyuered what
nead we lyke an other delyueraunce ſpecyal
lye ſyth they make it ſo paynefulle? Seyng/
we are on that maner delyuered/ how chaū
ceth it that we are taken pryſoners agayne
vnder ſynne/that we muſt be purged a freſh
by the fyre of purgatorye? I praye god geue
vs grace that we maye be purged fro this
oure blynde ignoraunce thorowe his ſpirite
of knowlege/that we maye perceaue howe
it is Jeſus Chryſt that purgeth oure ſynnes/
& hath delyuered vs thorow his bloudeſhed
dynge. So ſhulde we geue hym the prayſe
whiche hath deſerued it. And not be ſo vn
kinde vnto him as we now be.

32 Paule ſayeth that there is no condem
nacyon to them which are in Chryſt Jeſu.
Roma.8. Romans.viii. But yf we contynue fyrme
Mat.24. and ſtable in Chryſt vnto the ende then ſhal
we be ſaued. Mathewe.xxiiii. what nea
deth then purgatorye? yet and what ſhulde
purgatorye do? Is not Chryſt ſuffycyent?
Then is oure fayeth in vayne. And yf
he be ſuffycyent / then is Purgatorye in
vayne.

33 Paule ſayeth yf you be iuſtyfyed by the
Roma.7 law then is Chryſt deed in vayne. Nowe yf
the lawe beynge good iuſt & holye. Rom.vii
And euen of goddes owne makynge cā not
iuſtefye vs/thynkeſt thou to be iuſtyfyed by
fryenge in purgatorye?

34 They that are the chefe patrones and

proctoures of purgatorye/to fayne it for no nother entente/but to purge euell workes/& to be an a penaunce to ſupplye the good workes which we lacked beynge in this worlde. But all this can not brynge vs in to heauē For then were Chryſt deed in vayne. And of this haue we euydent examples/ Abraham/Iſaac/Iacob/Dauid and all holy prophetes were excluded frome heauen vntyll Chryſt had ſuffered deeth/this all men teſtyfye. But if good workes or penaunce coulde haue broughte them to heauen they ſhulde not haue taryed out of it ſo longe. Therefore I maye conclude that it is but vanyte to imagyne a purgatorye for to purge euell workes and ſupplye good. For as I haue ſhewed/that holpe not the patriarches.

Obiectyons.

Good workes.

Peraduenture thou wylt ſaye vnto me/ ſhall I then do no good workes? I anſwere yes. Thou wylt aſke me wherfore? I anſwere/thou muſt do them becauſe god hath commaunded them. Thou wylt ſaye/for what entent hath he commaunded them? I anſwere/ becauſe thou arte lyuynge in thys worlde/ and muſte nedes haue conuerſacyon wyth men/ therfore hath God appoynted the what thou ſhalt do to the profyte of thy neyghboure and tamynge of thy fleſhe. As Paule teſtifyeth. Eph.2.we are his worke made in Chriſt Ieſu to good workes/which workes god hath prepared

Ephes. 2.

that we shulde walke in them. These workes god wolde haue vs do that the vnfaythfull myght se the godlye and vertuous conuersation of his faythfull and therby be compelled to glorifye oure father which is in heauen. Math. v. And so are they both profytable for thy neyghboure and also a testimonye vnto the by the which men maye know that thou arte the ryght sonne of thy heuenlye father and a verye chylde vnto thy neighboure: euen as oure heuenlye father gaue his Christ vnto vs not for any profyte that he shulde haue therby/ but only for our profyt: euen lykewyse thou shuldest do all thy good workes not hauinge respecte what commodities thou shalt haue of it/ but euer attendynge thorow charite/ the wealth and profyte of thy neyghboure. Thou wylt yet obiecte/ yf I do good workes what I shall haue by them? I answere/ what woldest thou haue? Fyrst Christ is geuen the/ and with hym hast thou all thynges/ he is thy wysdome/ ryghtwysnes/ holynes and redemption. i. Corin. i. by hym art thou an inheritoure of God/ and felowe heyre with Christ. Roma. viii. This [illegible] with Christ before thou wast [illegible] the fauoure and election of god which election was done before the foundacion of the worlde were cast. Ephe. i. Now [illegible] verye sonne and [illegible] self to purchase by thy workes the thinge which

Math. v.

.i. Cori. i.

Roma. viii.

Ephe. i.

whiche is already geuē the. Therfore muſt thou do thy workes with a ſengle yie / hauinge neyther reſpecte vnto the ioyes of heuen/neither yet to the paynes of hel/but onlye do thē for the profyte of thy neyghboure as god cōmaundeth the/ and let hym a lone wyth the reſydue.

35 To this well agreeth paule. Eph.2. ſayenge: by grace are ye made ſaffe thorowe fayth / that cometh not of youre ſelues/but it is the gyfte of God / cometh not of workes leſt any man ſhulde boſt himſelfe. Loo here ſayeth paule playnlye that oure ſaluacion is the gyfte of God and cometh not of workes / yf it come not of workes then are we worſe then mad to fayne a purgatorye. For the chefeſt operacion of that ſhulde be but to ſupplye the workes whiche we haue not accomplyſſhed beynge in this bodye.

Ephes. 2.

36 Paule ſayeth Roma.xi. The remnaũte which are lefte at this time/are thorow the eleccion of grace. If it be thorow grace thē is it not by workes/ for then grace were no grace. Or yf it be for the workes ſake ſo is it not of fauoure and grace / accordinge to that which he wrote before. Roma.iiii. If Abraham (ſayeth Paule ) were iuſtyfyed by his workes/then may he reioyce but not before god. But what ſayeth the ſcripture? Abraham byleued god and that was imputed vnto him for ryghtwyſnes / for he that worketh receaueth his rewarde not of fa-

Roma.11.

Roma.4

uoure but of dutye. Now yf it be dutye/the nedeth he not to thanke god/but rather him ſelfe for then god geueth hym nothinge but that whiche is his owne of dutye. where is then the prayſe and glorye that we owe to God? Therfore it foloweth in the ſame texte: vnto him that worketh not / but beleueth in him that iuſtifieth the wyked/is his fayth imputed for ryghtwyſenes. Nowe if oure ſaluacyon come of fayth & not thorow oure workes and deſertes/ then is purgatorye ſhutte out of dore and quyte vaniſhethe awaye.

37 Chryſt ſayth. So hath God loued the
worlde that he wolde geue his onlye ſonne
that all which beleue in hym ſhulde not pe-
ryſh:but that they ſhulde haue euerlaſtinge
John.3 lyfe. Joan.iii. Then what neadeth purga-
torye? Thou wylt peraduenture ſaye / it is
true they ſhal haue euerlaſtige lyfe but they
muſt fyrſt go thorow purgatory. I anſwere
nay verelye. But Chriſt affirmeth and that
with an oth / that he whyche heareth his
worde and beleueth his father whiche ſent
him/hath euerlaſtynge lyfe. yee and that he
John.5 is gone alreadye from deeth vnto lyffe. Jo-
an.v. wylt thou now ſaye that he ſhal in to
purgatorye? forſouth yf that were true/and
the fyre alſo ſo hote as our prelates affir-
me/then went he not from deeth vnto lyffe/
but rather from a ſmall deeth vnto a grea-
ter deeth.

38 Pſal.116. Apoc.14. The prophete ſayeth: precious is in the ſyght of the lorde the deeth of his ſayntes. Pſal.C.xvi. And S. Joã. ſayth/ bleſſed are the deed which dye in the lorde. Apo.14. but ſurely yf they ſhuld go in to the paynful purgatorye / there to be tourmented of fendes/then were they not blyſſed / but rather wretched.

39 Exod.33. God ſayeth by moſes Exodi.33. I wyll ſhewe mercye to whom I ſhewe mercie and wyll haue compaſſion on whom I haue cõpaſſion. Now yf oure ſaluacyon be of mercye ⁊ compaſſion/then can there be no ſuche purgatorye. For the nature of mercye is to forgeue/but purgatorye wyll haue al payde and ſatiſfyed ſo that they twayne be deſperate and cã in no wyſe agre. And loke how manye textes in ſcripture commẽd goddes mercye / euen ſo manye deny this paynfull purgatorye.

40 Pſal.103 The prophete ſayeth/he hath not dealt wyth vs after oure ſynnes neyther hath rewarded vs accordynge to oure iniquyties/ but loke howe hye heauens are aboue the erth/euen ſo hye hath he made his mercye to preuayle ouer them that worſhyppe him And loke howe farre the eaſt is from the weſt/euen ſo farre hath he ſette oure ſynnes from vs. Pſal.C.iii. And before in the ſame pſal. the prophete exhorteth his ſoule to prayſe the Lorde/ ſayenge. Prayſe the lorde (o my ſoule) whyche forgeueth the all

thyne iniquities ⁊ healeth all thy dyſeaſes. Nowe yf this be true that he ordereth vs not accordinge to oure ſynnes/but powreth his mercye ſo plentuouſlye vppon vs/yf alſo he forgeue vs all our iniquyties/why ſhulde there be any ſuch purgatorye to purge and tourment the ſely ſoules/ and ſpecyally ſith all was forgeuen them before?

41 Wylt thou not calle him a ſhrewed creditoure whiche after he hath freelye forgeuē his debtoure/ wyl yet caſt him in preſon for the ſame debte? I thynke euerye man wold ſaye on this maner / It was in his owne pleaſure whether he wolde forgeue it or not and then of fauoure and compaſſion he forgaue it. But nowe he hath forgeuen it he doeth vnryghtwyſlye to punyſhe his debtoure for it. And al be it man repent his forgeuynge and afterwarde ſue for his debte/ yet god can neuer repēt him ſelfe of his mer-
Roma. 11 cyable gyftes. Roma.xi. And therfore wyll he neuer tourment vs for oure treſpaces no
Ezech.18. nor yet once remēbre them Ezechielis.xviii. Hebre.x.

Syth god forgeueth the greater offen-
42 ces why ſhall he not alſo forgeue the leſſe? He forgaue freelye moche greater offences vnto the publycane which knowleged hym ſelfe to be a ſynner. Luce.xviii. then thoſe be
Luce. 18. for which men fayne that we muſt be tourmented in purgatorye. For there is no ſoule (as they graunte them ſelues) that ſuffreth

in purgatorye for greate crymes & mortall ſynnes. But onlye for lytle preatye peccadulyans(yf a man maye be bolde to vſe Maſter Mores worde) and for veniall ſynnes. Diſ.xxv. Cap. qualis. He forgaue moche greater enormyties vnto the thefe / to whō he ſayed this daye ſhalt thou be wyth me / not in purgatorye/but in paradyſe. Luc.23 He forgaue moch greater to Marie Magdelene. Luce. vii. Is his hande now ſhortened? Is not his power as greate as it was Is he not as merciful as euer he was? why leaue we the cyſterne of lyuinge water/and digge vs pittes of our owne which cā hold no pure water? Hierem.ii. why forſake we Chryſte whiche hath hollye purged vs and ſeke an other purgatorye of our owne imaginacion? If thou beleue that Chryſtes bloude is ſufficient to purge thy ſyñe / why ſekeſt thou an other purgatorye?

Luce. 23.

Luce.7.

43 Saynt Paule ſayeth: I deſyre to be looſed from this bodye and to be wyth Chryſt Phil.i. Verelye yf he had thoughte to haue gone thorow purgatory he wolde not haue bene ſo haſtye. For there ſhuld he haue had an hote broth & an hartleſſe / and ſo myght he rather haue deſyred longe to haue lyued. And therfore I ſuppoſe that he knewe nothynge of Purgatorye but that he rather thought (as the truth is) that deeth ſhulde finyſhe all his euylles & ſorowes and geue him reſte in loosynge hym from his rebelli-

Philip.i.

ous membres which were ſolde and captiue vnder ſynne.

How a chriſtēmā ſhulde deſyre deeth

All Chriſten men ſhuld deſyre deeth as Paule doeth. Philip.1. not becauſe of theyr croſſe and trouble which they ſuffer in this preſent worlde for then they ſoughte them ſelues and theyr owne profyte and not the glorye of God. But yf we wyll well deſyre deeth/ we muſte fyrſt cōſydre how ſore ſyñe dyſpleaſeth god oure father/ and then oure owne nature and frayltye and oure membres ſo bounde vnder ſynne that we can not do nor yet thynke a good thoughte of oure

2.Corī.3.

ſelues. 2. Corin.3. Then ſhall we fynde occaſyon to lament oure lyfe/ not for the troubles that we ſuffer in it / but becauſe we be ſo prone vnto ſynne and ſo continuallie diſplaſe God oure Father. what deſyreth he that wolde longe lyue / but daylye to hepe ſynne vpon ſynne? And therfore ſhulde we haue a wyl to dye bycauſe that in deeth our ſynne fynyſſhed/ and then ſhall we no more dyſpleaſe God oure father. Nowe yf we ſhuld fayne a purgatorye/ it were not poſſible to imagyne a greater obſtacle to make vs feare and flye from deeth. For ſith euery man muſt knowlege hym ſelfe a ſynner.

1.Ihoñ.1.

1. Ioā.1. And not beleue that Chryſtes deeth were ſufficient/ but that he muſte alſo go to purgatorye: who ſhuld departe this worlde wyth a quyet mynde?

The wyſeman ſaieth: The ſoules of the

ryghtwyſe are in the hande of God. They ſeamed to dye in the yies of the folyſhe and theyr ende was thought to be payne and afflyccyon/but they are in peace. Sapiencie.3 Sapie.3. There is no man but he muſt nedes graūte Abacuc.2 me that euerye faythful is rightwyſe in the Roma.5. ſyght of god as it is wryten Abacuc.ii. the ryghtwyſeman lyueth by his fayth. And Roma.v.becauſe we are iuſtifyed by fayth we are at peace wyth god thorow our lorde Jeſus Chriſt ⁊c. whē theſe faythful or right wyſe departe/ thē ſayth this texte that they are fooles whych thynke thē to be in payne or afflyccyon: for it affyrmeth that they are in peace. Now ſith theyr purgatorye whyche they imagyne is payne and afflyccyon/ and yet fayne that the ryghtwyſe only ſhal entre in to it after theyr deeth/then are they fooles that ſuppoſe there is a purgatorye/ 46 or els this texte can not be true.

For what entent wyl god haue vs tourmented in purgatorye/ to make ſatyſfacciō for oure ſynnes? verelye then is Chriſt deed in vayne as we haue often proued before. But thynke you not rather that oure purgacyon ſhulde be to encreaſe oure faythe/or grace / or cheryte (for theſe thre couer the multytude of ſynnes) no verelye we can not fayne a purgatorye for any ſuch cauſe. For fayth ſpryngeth by hearynge of the worde. Rom.10. Romano.x. But the pope ſendeth them no preachers thither / ergo theyr fayth can not

there

Maſter more and my lord of rocheſtre can not agree.

there be encreaſed. And agayne / payne engendreth, and kendleth hate agaynſt God & not loue or charyte. Furthermore. My lord of Rocheſtre is compelled to graunte that the ſoules in purgatorye optayne there neyther more faythe nor grace nor cherite then they brought in with them / and ſo can I ſe no reſonable cauſe why there ſhuld be a purgatorye. Neuertheleſſe Maſter More ſaith that both theyr grace and cherypte is encreaſed. And ſo maye you perceaue that lyes cā neuer agre how wyttie ſo euer they be that fayne and cloke them For in ſome poyntes they ſhall be founde contrarie ſo that at the length they maye be diſcloſed.

47. God is fullye pacefyed withe thy wyll
when thou haſt no power to accomplyſhe
the outwarde facte. For the wiſeman ſaith
Prou.23. Proue.xxiii. ſonne geue me thy harte. Now
yf thy wyll be vpryght & ſo that thou haue
a deſyre to fulfyll the law / then doth god reken
that wyll vnto the for the full facte. If
thē thorow the frayltie of thy mēbres thou
falle in to ſynne / thou mayſt well ſaye with
Roma.7. the apoſtle Romano. vii. The good that I
wold do / that do I not: that is / I haue a
wyll and deſyre to fulfyll the law of God /
and not to diſpleaſe my heuenlye father / yet
that I do not. But the euyll which I hate /
that do I / that is I do cōmitte ſynne which
in dead I hate. Nowe yf I hate the ſynne
which I do / thē loue I the law of god whiche

che forbyddeth ſynne / and do conſent vnto this law that it is good ryghtwyſe & holye And ſo the ſynne whych I hate and yet cōmytte it thorow the frayltie of my mēbres/ is not imputed or rekened vnto me for ſiñe. Neyther wyll S. Paule graunte that it is I which do that ſynne:but he ſaied: I haue a wyll to do good : but I can not performe that wyll. For I do not that good which I wolde/but the euyl which I wolde not that do I. Nowe yf I do that thynge whiche I wolde not do/then is it not I that do it but the ſynne that dwelleth wyth in me. I delyght in the law of god with myne inwarde man(that is wyth my wyll and mynde whiche is renued with the ſprete of god) but I ſe an other lawe in my membres which rebelleth agaynſt the law of my mynde & maketh me bonde vnto the lawe of my mynde and maketh me bonde vnto the law of ſiñe whyche is in my membres. So that I my ſelfe in my wyl and minde do obeye the law of god(hatinge ſynne as the law commaūdeth me and not conſentynge vnto it in my mynde and wyl)but in my fleſh and mēbres I ſerue the law of ſynne/for the frayltye of my membres cōpelleth me to ſynne. Rom.7

As by example if I ſe a poore man whiche is not of abilite to do me any pleaſure/ and neuertheleſſe doth all his diligence to ſeke my fauoure and wolde with harte and mynde geue me ſome acceptable preſent yf he were of power beynge alſo ſorye that he can not performe his wyll and mynde towardes me. Now yf there be any poynte of humanyte or gentleneſſe in me/ I wyl coũte this man for my frende / ⁊ accepte his good wyll as well/ as though he had in dead performed his wyll. For his abylyte extendeth no further. If his power were better / better ſhulde I haue. Euen ſo ſyth we are not of power and abylite to performe the lawe of god/ and yet beare a good harte towardes god and his lawe/ lamentynge oure imbecyllitie that we cã do him no further pleaſure:then wyll god recounte vs not as his enemyes /but as his deare chyldren and beloued frendes. Neyther wyll he afterwarde thruſt vs in to purgatorye / but as a tendre father pardone vs oure treſpaſſes/and accepte oure good wyll for the full dede.

48. Gala.6 S.Paule exhorteth vs Gal.vi.that we worke well whyle we haue tyme / for what ſoeuer a man doth ſowe that ſhall he repe/ by this waye we euydentlye perceaue that he ſhal not receaue accordynge to his doige or ſuffringe in an other world/and therfore can there be no purgatorye.

49 Eccle.14. The wyſeman ſayeth Eccle.xiiii.worke ryghtuouſnes before thy deth for after this lyfe there is no meete / that is to ſaye ſuccoure to be founde. There are ſome whyche wyl vnderſtõde this place and alſo the texte in the.xlviii.argument on this maner that

there ſhulde be no place of deſeruynge / but yet there maye well be a place of punyſhment. But this ſolucyon beſydes that it is not grounded on ſcrypture / is verye ſlender. For I praye you wherfore ſhuld theyr inuẽcyon of purgatorye ſerue but to be a place of purgynge / puniſhment / and penaunce / by the which the ſoule ſhuld make ſatiſfacciõ / that it myghte ſo deſerue to entre in to the reſt of heauen?

Bleſſed are the deed which dye ĩ the lord 50
from hence forwarde / yee trulye ſayeth the
ſprete / that they may reſt from theyr labou-
res. But theyr workes folowe with them.
This texte they vſe in theyr ſoulemaſſes as Apoc. 14.
though it made for purgatory. But ſurly me thynketh that it maketh moch agaynſt thẽ For let vs enquyre of all the proctoures and fautoures of purgatorye / whether the ſoules that muſte be prayed for / are departed in the lorde or not? And they muſt nedes anſwere that they are departed in the lord / for the vnfaythfull whyche dye not in the lorde muſte not be prayed for And therfore muſte they be vpryght Chryſten ſoules whiche are tourmented / for the other are all dampned. Nowe ſaythe the texte that all ſuche deed as dye in the lorde are bleſſed: but what bleſſedneſſe were that to broyle in purgatory? And yf they wold here fayne a gloſſe (as theyr maner is when they are in a ſtrayte euer to ſeke a ſtartynge hole

and

Eſai. 57.

Sapiẽ. 3.

and ſaye that they are bleſſed becauſe they are in a good hope/ although they haue not yet the reſt/but muſt ſuffer before in purgatorye: that euaſyon wyll not this texte ſuffer/for the texte ſayth that they reſt and are in peace as Eſaias alſo ſayeth in the .lvii. that the ryghtwyſe (and euery faythful mã is ryghtwyſe ĩ the ſight of god as we haue oftẽ proued before) when he departeth reſteth in peace as in a bedde. And ſapiẽ. iii. it is ſayed that the ryghtwyſe ſoules are in peace: & ſo is it not poſſible that there ſhuld be ſuch a paynefull purgatorye.

Thus haue we confuted Raſtell: bothe his argumentes and alſo ſolucions/ for all that he wryteth is falſe and agaynſt ſcripture. Furthermore / we haue brought in to proue that there can be no ſuch purgatorye l. argumentes all grounded on ſcrypture. And yf neade were a man myghte make a thouſande of which oure clergie ſhulde not be able to auoyde on.

Here I thinke ſome men wyll wonder that I haue the ſcripture ſo full on my ſyde becauſe that there are certayn men / as my lorde of Rocheſtre and Sir Thomas more/ which by ſcrypture go aboute to proue purgatorye: and this is ſure that ſcrypture is nyt contrary vnto it ſelfe. Therfore it is neceſſarye that we examine the textes whiche they brynge in for theyr purpoſe / makynge the proceſſe both what goeth before & what cometh after. And then ſhall we eaſely perceaue the truthe/⁊ how theſe two men haue bene pytuouſlye deceaued. Fyrſt I wyll anſwere vnto Maſter More which hath in a maner nothynge but that he toke out of my lorde of Rocheſtre / although he handle it more ſuttellye. And what ſoeuer is not anſwered in this parte/ſhalbe touched and fullye conuynced in the thyrde/which ſhall be a ſeuerall boke agaynſt my lorde of Rocheſtre.

⁂

## ¶ Thus endeth the fyrſte boke.

## ¶ The ſeconde boke whyche is is an anſwere vnto Sir Thomas More.

**M. more.**

MAſter More begynneth wythe the ſelye ſoules of purgatorye & maketh the to wayle & lament / that they heare the worlde ware ſo faynte in the faythe of chriſt that any mã ſhuld nead now to proue purgatory to chryſtẽ men / or that any man coulde be founde which wolde in ſo greate a thynge ſo fullye and faſtlye beleued for an vndouted artycle this .xv. hundred yeare / begynne nowe to ſtaggar and ſtande in doubte. &c.

**Fryth**

Verelye me thynketh it a foule faute ſo ſore to ſtomble euen at the fyrſte. It were a greate blotte for him / yf he ſhuld be compelled by good auctorytie to cutte of .iiii. hundred of his forſayed numbre. Nowe yf we can not onlye proue that he muſte cutte of that .iiii. hundred yeare / but alſo bringe witneſſe that it was neyther at that tyme beleued for an article of the faith nor yet for an vndoubted truthe: then I thynke ye wolde ſuppoſe this man ſumwhat out of the way And that wyll I proue by goddes grace. Saint Auſtayne was .iiii. hundred yeare after Chryſte. And yet in his tyme was it not fullye and faſtlye beleued for an artycle of the faythe / no nor yet fullye & faſtly beleued to be true. For he himſelfe wryteth in his enchiridion on this maner ſpeakynge of purgatorye gatory. After he expounded the place of Paule.1.Corin.3. and had taken this worde fyre not for purgatorye/ but for temptacion and tribulacyon / he added theſe wordes in the 69. Chaptre. It is not incredyble that ſuch a thynge ſhuld alſo chaunce after this lyfe/ and whether it be ſo or not it maye be queſtioned &c. Of theſe wordes maye we well perceaue that he counted it not for an article of the fayth neyther yet for an vndoubted truth for yf it had bene an article of the faythe/ or an vndoubted truthe: then wolde he not haue ſayed/ poteſt etiam queri / that is to ſaye: it maye be queſtyoned / doubted or moued: for thoſe holye fathers vſed not to make queſtions and doubtes in artycles of the faythe amonge them ſelues / neyther yet in ſuche thynges as were vndoubted true. They vſed not to diſpute whether Chryſte dyed for oure ſynnes and roſe agayne for oure iuſtificacyon / but onlye beleued it.

.1.Cori.3

Roma.4

Beſyde: that the occaſiõ why he wrote the boke entytled enchiridion was this. There was one Laurencius a chryſten mã/ whyche inſtantlye requyred of Saynt Auſtayne that he wolde wryte hym a forme of his beleue whyche he myghte continuallye bere in his hande and where vnto he ſhulde ſtycke. Upon this wrote him S. Auſtayne this lytle boke/ where in he cõmaũdeth him not fullye and faſtlye to beleue (theſe are

Maſter Mores wordes (that there was a purgatory: but ſayeth that it maye be queſtioned/doubted or moued whether there be ſuch a place or not. Of this haue we playne euidēce that it was none article of the faith in S. Auſtaynes tyme (which was .iiii. hundred yeare after Chryſt) neyther yet vndouted truth. And ſo may all men ſe that Maſter More is ſore deceaued and ſette on the ſonde euen at the fyrſt brunte and in the begynninge of his viage.

M. more.

His ſecōd reaſon that he hath to proue purgatorye is this. The very miſcreauntes and ydolatres/ Turkes/ Saracenes & paynims haue euer for the moſt parte thought and beleued that after the bodyes are deceaſed: the ſoules of ſuch as were neyther deedlye dampned wretches for euer / nor on the tother ſyde/ ſo good but that theyr offences done in this worlde haue deſerued more punyſhment then they had ſuffered and ſuſtayned there/ were purged & punyſhed by payne after the deeth/ ere euer they were admitted vnto their welth and reſt. And ſo muſt there nedes be a purgatory.

Frith

I anſwere/ if it were lawfull to requyre wyſedō in a mā ſo wyſe as Maſter More is counted/ there wold I wyſh hī a litle more witte/ for I thinke there is no wyſemā that wyll graunte this to be a good argument/ the turkes/ Sarȝcenes / paynims & Jewes beleue it to be true/ ergo we muſt beleue that it is true: for I wyll ſhew you a lyke argument. The Turkes/ Saracenes/ paynims & Jewes beleue that we haue not the ryght Chryſt/ but that we are all dampned which beleue in Chryſte. Is it therfore true? ſhall we turne our faith becauſe they beleue that we be deceaued? I thynke there is no man ſo folyſhe as to graunte hym this. But yf Maſter more wyll haue his reaſon holde/ he muſt argue on this maner: The miſcreauntes and infydels before named beleue that there is a purgatorye and their beleue is true/ therfore we muſte beleue that there is a purgatorye. Nowe foloweth this argument ſumwhat more formallye. Here might I put him to the proue of his minor: whiche is/ that theyr beleue (in beleuynge purgatorye) is true: whiche thynge he ſhall neuer be able to proue. But I haue ſuch cōfydence of the truth on my ſyde that I wyll take vppon me to proue the negatyue/ Euē that theyr belefe is not true as concerninge purgatorye. For theſe miſcreauntes whych beleue purgatorye (beleue not that there is a purgatory for vs that be Chryſtē: for they beleue that we are fallen from all truthe & vtterlie dāpned. But they thinke that there is a purgatorye for thē ſelues wherin they ſhalbe purged & punyſhed vntyll they haue made full ſatyſfaction for theyr ſynnes cōmitted: but that is falſe/ for neyther Turkes Saracenes paynims nor Jewes which

Ihon.3

beleue not in Chriſt haue or euer ſhall entre in to anye purgatorye/ but they are all dāpned wretches becauſe they beleue not in Jeſu Chryſt. Joan.3. Now ſith they be deceaued/ for they haue no purgatorie/ but are al dāpned as many as beleue not. Alas what blyndenes is that to argue that we muſt folow them which are bothe blynde and out of the ryght waye?

After this diſputeth he by naturall reaſon that there muſt be a purgatorye/ his diſ diſputacion cōtinueth a leffe and an halfe/ out of the whiche Raſtell toke all his boke. And ſo are all his apparēt reaſons diſcloſed before agaynſt Raſtell. Thē beginneth he wyth the ſcrypture/ on this maner.

M. More
Ezechias

IT ſemeth verye probable ⁊ lykelye that the good kynge Ezechias for no nother cauſe wepte at the warnynge of his deethe geuen him by the prophete/ but onlye for the feare of purgatorye.

Frith
4. Reg. 2.
Eſai. 38.

The ſtorye is wryten. 4. Regum. 2. And Eſai. 38. Ezechias was ſyke vnto the deeth And Eſai the ꝓphete ⁊ ſonne of Amos came vnto him ſayēge/ this ſayeth the lorde/ diſpoſe thy houſe for thou ſhalt dye/ and not lyue. He tourneth his face vnto the walle ⁊ prayed the lorde ſayenge/ I beſech the lorde/ remembre I praye the/ how I haue walked before the in the truth ⁊ in a perfeyte harte/ and haue done that thinge whiche is pleaſaunte and acceptable before the. Then

Ezech

Ezechias wepte with greate cryenge: theſe are the wordes of the texte. we can not perceaue by the texte that he was a greate ſynner/but rather the contrarye / for he ſayeth that he hath walked before the lord ī truthe and in a perfeyte harte/and hath done that thynge whych is pleaſaūte and acceptable before the lorde. And therfore it is nothinge lyke that he ſhuld feare purgatorye neither yet hell. Thou wilt peraduenture aſke me/ if he wepte not for feare of purgatory/ why dyd he then wepe? I wyll alſo aſke you a queſtyon / and then wyll I ſhewe you my mynde. Chryſt dyd not onlye wepe/but feared ſo ſore that he ſwette lyke droppes of bloude runnynge doune vppon the erthe / whiche was more then to wepe. Nowe yf I ſhulde aſke you why Chryſte feared and ſwette ſo ſore: what wold you anſwere me? that it was for feare of the paynes of purgatorye? forſouth he that wolde ſo anſwere ſhulde be laughed to ſkorne of al the world/ as he were well worthye. wherfore was it then? Verelye euen for feare of deeth/ as it playnlye appeareth after: for he prayed vnto his Father / ſayenge: my Father yf it be poſſyble let this deeth paſſe fro me. Mathewe. xxvi. So fearefull a thynge is deeth euen vnto the mooſt pureſt fleſſhe. And euen the ſame cauſe wyll I aſſygne in Ezechias/that he wept for feare of deeth and not for purgatorye. Nowe proceadeth

A queſtyō to maſter More

Math 26

he further & promyſeth to proue it by playne euydent textes/as it is very nedefull for the texte that he alleged before is ſumwhat to farre wreſted and yet wyll it not ſerue him.

M.more. Haue ye not (ſayeth he) the wordes of ſcripture wryten in the boke of the kynges/ dominꝰ deducit ad inferos et reducit: Our lorde bryngeth folks downe in to hell / and bryngeth thē thence agayne. But they that be in that where be dāpned ſoules be / they be neuer delyuered thence againe. wherfore it appareth well that they whō god delyuereth and bryngeth thence againe/be in that parte of hell that is purgatorye.

Frith
1. Reg. 2. This texte is wryten in the fyrſte boke of the kynges & in the.ii. chaptre /and they are the wordes of Anna whiche ſayeth: The lorde doth kylle & quicken agayne: he ledeth downe in to hell & bryngeth agayne. Here he thynketh to haue good holde. But ſurely his holde wyll fayle him / for in this one texte he ſheweth hym ſelfe twyſe ignoraunte. Firſt becauſe he knoweth not that the hebrue worde / ſheol / doth not ſygnyfye hell/but a graue or a pytte that is dygged.

Gene.42. As it is wryten Gene.42. Si quid aduerſitatis acciderit ei in terra ad quā pergitis/ deducetis canos meos cū dolore ad inferos/ that is yf any euyll chaunce vnto my ſonne Beniamin in the londe whether you go/you ſhall brynge downe min hoore heares with ſorow vnto my graue/not vnto hell nor yet vnto purgatorye/for he thought neyther to go to hell nor purgatorye for his ſonne/ but thought that he ſhuld dye for ſorow yf his ſonne had any myſchaunce.

Beſydes that he is clene ignoraunte of the comē maner of all prophetes which for the moſt parte in all pſalmes / hymnes and other ſonges of praiſe(as this is)make the fyrſt ende of the verſe to expoūde the laſt & the laſt to expounde the fyrſt. He that obſerueth this rule ſhall vnderſtonde very moch in the ſcripture although he be ignoraunte in the hebrue. So doth this place full well expounde it ſelfe wyth out any imaginaciō of purgatory. Cōferre the fyrſt parte of the verſe vnto the laſt and you ſhall eaſely perceaue it. The fyrſte parte of the halfe verſe is this. The lorde doth kylle / and that expoūdeth the tother halfe of this verſe wher he ſayeth/he leadeth downe to hell/ ſo that in this place to kylle and to leade downe to hell is all one thinge. And lykewyſe in the ſeconde parte of the halfe verſe/ to quyckē agayne & brynge agayne is all one thynge.

Nowe yf any man be ſuperſticious that he dare not vnderſtonde this thynge as figuratelye ſpoken/then maye he verefye it vpon them that God rayſed from naturall deeth as he dyd Lazarum. Joan.xi. And all beit no man can denye but that this ſence is good & that the texte maye ſo be vnderſtonde / yet in my mynde we ſhall go more

John.xi

nye

eye vnto the verye and pure truth/ yf we expounde it thus. The lord doth kyll and quicken agayne/ he leadeth downe to hell & bringeth agayne: that is/ he bryngeth men in to extreme afflиccyon and myſerye (whyche is ſygnifyed by deeth and hell) and after tourneth not his face vnto them & maketh them to folow hym. And to this well agreeth the 78. Pſalme that ſpeaketh of the chyldrē of Iſraell (which figure his electe church and congregacyon) Theyr yeares paſſed ouer in perpetuall trouble/ when he deſtroyed or killed them/ then they ſought him/ they tourned and beſought him beſelye. He meaneth not here that he had fyrſt kylled them by tēporal deeth and after theyr deeth made thē to ſeke him: but that he had wrapped them in extreme afflиccyons and perpetuall troubles/ and that he ſore ſcourged them whē they brake his commaundementes and yet after turned his mercyfull face vnto them. Pſal. 78.

Finallye/ yf you wyll haue the pure vnderſtondinge of this place. Note the wordes of the .iii. chyldrē dani. 3 which were caſt into the fornace of fyre and yet preſerued frō deth thorow the myghtie hāde of god/ their wordes and ſonge was this: Benedicite Anania/ azaria/ miſael domino/ laudate et ſuperexaltate eum in ſecula: quia eruit nos de inferno/ et ſaluos fecit de manu mortis/ et liberauit nos de medio ardentis flamme/ et de me- Daniel. 3

de medio ignis eruit nos. That is: blyſſe ye anania/azaria/⁊ miſael the loꝛde: pꝛayſe and auaunce him foꝛ euer. Foꝛ he hath plucked vs out of hell/ ⁊ hath ſaued vs from the power of deeth. He hath deliuered vs from the middes of the burning flãme ⁊ hath plucked vs out frõ the middes of the fyꝛe. Here may you ſe the ſame maner of ſpeakynge ⁊ how the laſt ende expoũdeth the begĩnynge. Theſe chyldꝛen ſaye that god hath plucked them out of hell/and yet were they neyther dampned noꝛ in purgatoꝛye noꝛ deed. But the nexte parte of thys verſe expoundeth theyꝛ meanynge whyche ſayeth: he hath ſaued vs from the hand of power of deeth. So maye ye knowe that to be plucked out of hell/ and to be ſaued fromthe power of deeth / are all one thynge. And agayne where they ſaye that God hath delyuered them frome the burnynge flamme / and that he hath plucked them frome the myddes of the fyꝛe / is all one ſenſe as euerye chylde maye well perceyue: and therfoꝛe is Maſter Moꝛe to blame to be ſo buſye ſeynge he vnderſtondeth not the phꝛaſe and maner of ſpeach of the ſcripture.

Then bꝛyngeth he in the pꝛophete zacharie whyche ſayeth. Tu quoq; in ſanguine teſtamẽti tui eduxiſti vinctos tuos de lacu in quo nõ erat aqua. Thou haſt in the bloude of thy teſtamẽt bꝛought out thy boũde pꝛiſoners out of the pitte oꝛ lake ĩ which

M Moꝛe zacharie.

there was no water. Nowe in hell is there no redemption/ ⁊ in lymbo patrum the ſoules were in reſt/ wherfore it appereth clerely that thoſe pryſoners whyche he brought out of theyr payne/he brought onlye out of purgatorye.

Frith
zachar.9.

Pſal.66.

More ⁊
Rocheſter
can not agre.

This texte is ſpoken zacharie. 9. for a full anſwere of this texte I neded no more but to brynge the auctoryte of my lorde of Rocheſtre againſte him. For he expoundeth the place of the pſalme. 66. for purgatorye/ whyche ſayeth. Tranſiuimus per ignem et aquam et adduxiſti nos in refrigerium we haue gone thorowe fyre and water ⁊ thou haſt brought vs into coleneſſe: If this texte of the Pſalme ſerue for purgatory whyche ſaieth that there is both fyre and water/as my lorde of Rocheſtre doth afferme ⁊ bryngeth alſo origene to conferme it/then cā not this place of zacharye ſerue/ whyche ſayeth that there is no water. And ſo muſt Maſter More nedes be ouerſene / for Origine ⁊ Rocheſtre be able to way vp him. Here myght I ſaye vnto them both that they ſhulde firſt agre with in them ſelues and then wolde I ſhape them an anſwere. How be it I know my parte ſo ſure that I wyll confute them bothe/ and proue that neyther nother place ſpeaketh any thynge of this paynfull purgatorye that they deſcrybe. But my lorde of Rocheſters auctoryte ſhall be differred vntyll the thyrde parte whych ſhalbe a ſeueral

boke

## Sir Thomas More boke agaynſt hym.

This place verely approueth not purgatorye but ſheweth the vertue of chryſtes redemption which thorowe his bloude redemed his captiues & priſoners that is to ſay thē whom he foūde bounde with the ſtrōge boundes of ſynne to euerlaſtynge dāpnaciō which were ſubiectes vnto the deuell & the extreme enemies of god/but why calleth he thē his? verely becauſe they were choſen in Chryſte Jeſu before the begynnynge of the worlde/that they wythe him & thorow hym ſhuld enioye the euerlaſtynge enherytaunce of heauen. why are they called bounde and pryſoners? Surely becauſe they were captyues/bounde & empreſoned vnder the deuel thorow the ſynne that Adam cōmitted. Roma. v. why ſayth he that he delyuered them out of the pytte where in is no water? Forſouth that is euen as moch to ſaye/ as he delyuered them out of hell & from eternall dāpnacion. Thou wylt happlye ſay/ he delyuered them not out of hell & from eternall dāpnacyon / for his preſoners that is to ſaye / they that ſhalbe ſaued neuer came there. I anſwere/that they ſhulde wythout doubte haue gone thyther & haue bene dāpned perpetually/except that chriſt by his deeth had delyuered & loſed thē. And therfore ſayth the ſcripture that Chriſt delyuereth vs out of hel/becauſe he ſaueth & deliuereth vs that we come not there/which els ſhulde ſurely entre

Roma.5.

entre

in to it for euer. It is alſo a comen maner of ſpeach amonge vs / yf a mā ſhulde go to priſō for debte or any ſuche matter/ ⁊ one of his frendes come in the meane ceaſō which pacefyed the aduerſaryes and payeth that debte/then maye we well ſaye/that he hath delyuered this man out of pryſon although he came not there/but ſhulde haue gone thyther. And lykewyſe whē we ſay that ſuch a man hath delyuered his frende from the galowes/we meane not that he was all ready hanged/for thē were the delyueraūce to late but we meane that he delyuered him that he ſhulde not be hanged. Furthermore if a mā might be bolde to aſke Maſter More whether Chriſt haue redemed / looſed ⁊ delyuered him in the bloude of his teſtament? I thynke he wold anſwere yee. Nowe yf we ſhuld aſke him forther/ from whēce he hath delyuered him? I am ſure he is not ſo ignoraunte as to ſaye that chriſt hath deliuered him from purgatory/ but euen that he hath delyuered him from eternall deeth ⁊ dampnacyon. And ſo hath Chriſte delyuered vs from the pytte wherin is no water / that is to ſaye/from hel and euerlaſtinge dāpnacion / not that we were in hell all readye (although we were bounde vnder ſynne ⁊ readye to be caſt therin / but becauſe we ſhulde not entre in to hell. This is the pure vnderſtōdinge of the texte. Here myght I diſpute with him both of hel ⁊ of limbus patrū but

A queſtiō to maſter More.

becauſe I wyll be as ſhort as poſſible is I wyl deferre that vntyl another occaſiō that I may reaſon with him ſumwhat at large.

M. more.

ANother place is there alſo in the olde teſtamēt that putteth purgatory quyte out of queſtyon. For (ſayeth he) what is playner then the places whyche in the boke of the Machabees made mencyon of the deuoute remembraunce/ prayoure / almoyſe & ſacrifyce to be done for ſoules/whē the good and holye man Iudas Machabeus gathered moneye amonge the people to bye ſacrifyce wyth all to be offered vp for the ſoules of them that were deed in the batayle. What ſhifte fynde they here? Surely a verye ſhamleſſe ſhyfte & are fayne to take them to that talkinge which is theyr ſhoteanker alway/ when they fynde the ſtorme ſo greate that they ſe theyr ſhyppe goeth al to wracke. For fyrſt they vſe to ſette ſome falſe gloſſe vnto the texte/& yf that helpe not / then falle they to aſhameleſſe boldneſſe / and let not to denye the ſcrypture and all.

Machabeus.

Frith 2. Ma. 12.

The place whyche he recyteth is wrytten. 2. Mach. 12. And to ſaye the truthe / the boke is not of ſufficient auctoryte to make an artycle of oure faythe: neyther is it admytted in the canon of the hebrues. Here he obiecteth that the churche hath alowed it / and the holye Doctoures /as Saynt Hierome. S. Auſtine & ſuch other I anſwere S.

Hieromes mynde is opened vnto vs by the pyſtle which he wrote before the prouerbes of Salomon / his wordes are theſe. Sicut Judith et Tobye et Machabeorum libros/ legit quidē eos eccleſia /ſed inter canonicas ſcripturas non recipit / ſic et hec duo volumina legat ad edificationem plebes / nō ad authoritatē eccleſiaſticorum dogmatū confirmandū. That is lyke as the church doth read the bokes of Judith /Tobias/ and the Machabees / but receueth them not amōge the canonicall ſcriptures /euen ſo let it read theſe two bokes( he meaneth the boke of ſapience and eccleſiaſticus) vnto the edifyēge of the people/ ⁊ not to confyrme the doctrine of the church therby. And it is nothige lyke that S. Augayne ſhulde diſſente from S. Hierom/for they were both in one tyme/yet and ſaynt Hierō out lyued ſaynt Auſtayne. And therfore the church coulde not admitte any ſuch bokes eyther before ſaynt Auſtaynes tyme or in his tyme/ but that ſaint Hierom ſhuld haue knowne of it. And ſo maye you gather that yf ſaynte Auſtayne alowe theſe bokes/or els ſaye that the church hath alowed thē/ you maye not vnderſtōde that they haue alowed ⁊ receaued them as canonicall ſcryptures/ for then you make ſaynte Hierom a lyar. But thus you muſt vnderſtonde it/that they haue receaued them to be red for the edefyinge of the people/ and not to confyrme the doctrine of the church or articles of the fayth therby accordynge to S. Hieroms expoſiciō. Now maye you ſe that oure ſhoteanker (as he called it) is ſo ſtrōge that all his ſtormes and waues cā not once mowe it/for we denye not but that the boke is receaued of the churche to be red and we ſhew by ſaynt Hierome for what entent it is receaued and red/not to proue any article of oure fayth therbye/but onlye to ordre oure maner of lyuinge therafter in ſuch poites as are not repugnaunte vnto the canonicall ſcripture.

But yet for this once/ to do the mā pleaſure we wyl let ſlyppe oure ſhoteanker and take the ſees with him. And for all theyr furyous wyndes and frothye waues/ we wyl neuer ſtricke ſaile/ſo ſtronge is oure ſhyppe & ſo well belanched. Be it in caſe that this boke of the Machabees were of as god auctorytie as Eſay: yet can he not proue this furye and paynefull purgatorye therbye. For it ſpeaketh not one worde neyther of fyre nor payne/ but it ſpeaketh of a ſacryfyce offered for the deed that they myght be loſed from theyr ſynnes / becauſe there is a reſurreccion of the deed / whiche maye well be wythout any paine or fyre. So that this concluſyon is verye bare and naked: It is good to offer ſacrifice for the deed that they may be looſed from theyr ſynnes/ergo there is a ſenſible fyre whyche dothe punyſhe the holye and choſen people of God. I am ſure there is no childe/but he may perceyue that this argument is nought.

2 Beſydes that it is to be doubted whether Iudas dyd wel or not in offeringe this ſacrifyce. And therfore oughte we not of a folyſh preſumpcion to folowe his facte vntyll we knowe how it was accepted. Peraduenture thou wylt ſaye that the dede is commended in the ſayed texte/ where it ſayeth: But becauſe he conſydered that they whyche wythe godlynes had entred theyr ſlepe(that is theyr deeth)had good fauoure layed vp in ſtore for them / therfore is the remembraunce to praye for the deed holye and holeſome/that they maye be looſed frō theyr ſynnes. I anſwere / that the perſones which were ſlayne in the battayle for whō this prayer and ſacrifyce was made / were founde to haue vnder theyr clokes oblacyons of ydolles whyche were at Iamniam/ and for that cauſe were they ſlayne as it is playne in the texte / yee and all the hoſte prayſed the ryght iudgement of god. Now theſe men that were ſo ſlayne were dampned by the lawe. Deute.7. Deuteronomion.vii. whyche ſayeth. The images of theyr goddes thou ſhalte burne wythe fyre / and ſe that thou couette not the ſyluer or golde that is on them nor take it vnto the leſt thou be ſnared therwyth / for it is an abomynacyon vnto the lorde thy God. Brynge not therfore the abominacyon vnto thyne houſe leſt

thou be a dampned thynge as it is: But vtterlye defye it and abhorre it for it is a thynge that muſt be deſtroyed. Of this may we euydentlye perceaue / that all be it Judas dyd this thynge of a good mynde / yet was he deceaued / for his ſacryfice coulde nothynge helpe them ſyth they were dampned by the lawe / and entred not theyr ſlepe with godlyneſſe as he ſuppoſed.

3 Furthermore/it is euydēt that the Jewes had ſacryfices for the ſynnes of thē that lyued Leuitici. 4 5 6 &c. But how knew they that theſe ſacrifices ſhuld extende them ſelues vnto the ſynnes of the deed? And they were commaunded vnder the payne of curſynge that they ſhulde adde nothynge vnto the worde of God. Deutero. 12. Verely it is lyke that the preaſtes euen at that tyme ſought theyr owne profyte/abuſed the ſacrifyces/and deceaued the ſimple people.

Deute 12.

4 Maſter More alſo ſayeth / that the monie was ſent to buye ſacrifices which ſhuld be offered for the ſynne of the ſlayne. Nowe knoweth euerye chryſten that all maner of ſacrifices and offerynges were nothynge but figures of Chryſt whyche ſhuld be offered for the ſynne of his people. So that when Chryſt came / all ſacrifyces and oblacyons ceaſed. If thou ſhuldeſt nowe offer a calfe to purge thy ſiñe/thou were no doubte iniuryous vnto the bloude of Chryſt/ for yf thou thought his bloude ſufficient / then

woldeſt thou not ſeke an other ſacrifice for thy ſynne.

5 yet I wyll goo further with you there was not one ſacryfyce in the olde teſtamēt that purged or toke awaye ſynne. For the bloude of oxē or gootes can not take away ſynne Hebre.x. But all the ſacryfices which were then offered / dyd but ſygnifye that Chryſt ſhuld come and be made a ſacrifyce for vs/ which ſhuld purge oure ſiñe for euer. Now were theyr ſacrifyces ⁊ oblacions inſtytute of god and yet could they not take awaye ſyñe. But onlye ſignifyed that Chriſt thorowe his bloude ſhulde take it awaye/ what madnes then is come in to oure braynes that we thynke that oure oblaciōs whiche are ordeyned but of oure owne imaginacion ſhuld take away ſynne?

Hebre.10.

6 what yf Judas gathered ſuche an offerynge in the olde teſtament/ſhuld it then folowe that we muſt do ſo to / whiche knowe that Chryſt is come and that all oblacions are ceaſed in hym? ſhall we become Jewes and go backe agayne to the ſhadowe and ceremonye ſith we haue the bodye ⁊ ſignificacyō which is Chryſt Jeſu? Be it that Judas were a holye man/myght he not do yet amiſſe? Be it in caſe that he dyd well / ſhall we therfore ſtreyght wayes out of his worke grounde an article of oure faith? Dauid was an holye man and yet commytted he both murther ⁊ aduoutrye ſhall we wythe

out further enſerchinge the ſcriptures ſtreighte wayes folowe his example? Abraham was an holye man and was commaunded of god to offer his owne ſonne/ ſhall we offer oure chyldren therfore? Gedion and Joſua deſtroyed the vnfaythfull kynges and princes and did wel an were preyſed of god Muſt we do ſo to? And wherfore ſhall we more folowe the example of Judas then of the other? Shall I tell you whye? Verelye for this example of Judas bryngeth monye vnto oure ſpyrytualtye. Theſe.xii.thouſãde drachmas ſhine ſo bright in theyr yies/that without other candell lantren or ſpectacles they haue eſpyed an artycle of oure faythe: you maye not conſydre that they haue takẽ this texte of. xii. thouſande drachmas for a pyſtle in ſoule maſſes / for then paraduenture you myght fall in to ſome ſhrewed ſuſpeccyon / that they ſhulde do it of couetouſnes/ whiche faute can not be eſpyed in oure ſpyritualtye/as you know well ynough.

7 He that holdeth any ceremonye of the lawe as neceſſarye / is bounde to kepe and fulfylle the hole lawe. This is euydent of Paule. Gala. 6. where he ſayeth / If ye be circumcyſed / then are ye debtoures to fulfyll the hole lawe. That is yf ye put any cõfydence in cyrcumciſyõ or recounte it as neceſſarye(for els it is of it ſelfe/neyther good nor euell)then make you youre ſelues bõde vnder the lawe which burthen neyther we

Gala.6

**Actes. 15.** nor oure fathers coulde beare / and tempte god. Actu. xv. And this ſacrifice of Iudas was but a ceremonye ỹ ſignifyed that chriſt
**Raſtell** ſhulde with his bloude quenche oure ſynnes. ergo. he that kepeth or counteth this ceremonye as neceſſarye (as are all the articles of the faith) with captiue hĩ ſelfe vnder the law & tẽpteth god to ſpeake no more ſharpelye.

8 yet wyll I go a lytle nere vnto you. Iudas him ſelfe beleued not that there was a purgatorye. For in the tyme of the olde teſtamente there was no purgatorye as the ſcolemẽ graunte thẽ ſelues but only a place of reſt whyche they called limbus patrum wherfore they are pytuouſly deceaued that wyll proue purgatorye by the textes of the olde teſtament / ſith / as they ſaye thẽ ſelues / there was no purgatory at that tyme.

9 Fynallye / I can not fynde a place that of it ſelfe more properlye confuteth this phãtaſticall purgatory / thẽ doth this ſame texte which they ſticke ſo ſore to imagenige that it ſtablyſheth purgatorye. The texte ſayeth on this maner / excepte he had hoped that whych were ſlayne ſhulde ryſe agayne / It ſhuld ſeme voyed and in vayne to praye for the deed. If you ſayne a purgatorye / then muſt this texte nedes be falſe: for be it in caſe that the deed ſhulde not ryſe agayne. Nowe ſaythe the texte that it were voyed and in vayne to praye for the deed yf they ſhuld not ryſe agayne. But yf there were

a purgatoꝛye wherin they ſhulde be purged and punyſhed in the meane ſeaſon: thē were it not in vayne to praye foꝛ them to delyuer them out of that payne / but rather verye frutefull and neceſſary although they ſhuld neuer ryſe agayne. And therfoꝛe yf this text be of auctorytye / is it impoſſible that there ſhuld be any purgatoꝛye / neyther is there a any texte that in my iudgemēt cā better vndermyne purgatoꝛy and make it fall.

Paraduēture you deſyꝛe to knowe my mynde in this place / and that I ſhulde expounde vnto you what Iudas ment in his oblacyon ſith he thoughte of no purgatoꝛy as the foꝛſayde texte doth well ſpecefye. Verelye I thike that Iudas bileued that there ſhulde be a reſurreccyon / as this texte prayſed hym / ſayenge / thynkynge well and deuoutelye of the reſurreccyon. Foꝛ emonge the Iewes there were manye that byleued not the reſurreccyō of oure fleſſhe / and they that byleued it were yet ſo rude and ignoraunte / that they thought they ſhulde ryſe but to obtayne a carnall kyngdome and haue theyꝛ enemyes ſubdued vnder them wythout rebellyō. And therto ſticke the iewes vnto this daye. And it is mooſt lyke that this ſhulde be his meanynge / we ſhall all ryſe agayne / and poſſeſſe this londe in peace / and these men whych are ſlayne are out of the fauour of god becauſe they haue contrarye to the lawe. Deute. vii. Take of

Deute.7.

the Idolles oblaciõs/therfore is it beſt that we ſende a ſacryfyce vnto Jeruſalem to pacefye the wrath of god towardes them / leſt when they ryſe agayne the lorde ſhuld ſende ſome plage amongeſt vs for theyr tranſgreſſyon which they cõmitted whyle they were here lyuynge. If any man can better geſſe I am well content to admitte it/but this is playne ynough: he thought that this ſacrifice could not helpe them before they ſhulde ryſe agayne/which doth fullye deſtroye purgatorye. For where he ſayeth that it were voyed and in vayne to praye for the deed excepte they ſhuld ryſe agayne: Is euen as moch to ſaye vnto him that hath any witte as that this prayer & ſacrifyces can do thẽ no good before they be ryſen agayne frome deeth: for els were it not in vayne to praye for them although they ſhulde neuer ryſe agayne. As by example/yf I ſaye to a man that he ſhall neuer obtayne his purpoſe excepte he ſhulde ſue to the kynges grace/it is euen as moch to ſay to a mã that hath any wytte/ as he ſhall neuer obtayne his purpoſe before he hath ſued to the kynges hyghnes.

M More is lyke to be proued an iſipiẽt

Maſter more goeth aboute to ſett them out of countenaunce whyche ſaye that the boke of Machabees is not autentyke becauſe it is not receaued in the Canon of the Hebrues and ſaieth that by this reaſon we may alſo denye the boke of ſapience & proue our oure ſelues inſipientes:but verely/yf he admitte the boke of ſapience to be true and autentyke/I feare me it wyll go nye to proue him an inſipient for grauntynge that there is a purgatorye. Reade the.45.argument agaynſte Raſtell and then iudge whether I ſaye true or not.

Hetherto haue I let ſlyppe oure ſhoteanker and haue runne the ſees withe hym/ grauntynge hym for his pleaſure that this boke ſhulde be of as good auctorite as Eſai. 10 Not that the church or holye doctoures/or any wyſe man ſuppoſeth it of ſo good auctorite/but onely to ſe what cōcluſiō myght be broughte vppon it(that once graunted) And yf any man wolde requyre my iudgement as concernynge this boke/ I wolde ſhortelye anſwere that eyther this boke is falſe ⁊ of no auctoryte/ or els that Chryſt ⁊ his Apoſtles all holye doctoures and holy men therto are falſe and without auctorite For he that admitteth praiers and ſacrifice to be done for the deed/ ye ⁊ alſo affirmeth that they are holye and holeſom for ſuche ſynnes as are dampned by the lawe of god (whiche are in dede verye mortall) doth not he agaynſt the worde of God/ yee and alſo againſt the comen conſent of all men? But this boke doth ſo:whyche admitteth prayer ⁊ ſacrifyce to be done for the deed that were ſlayne in the batayle for theyr offence/ yee ⁊ alſo dāpned by the law. Deutero.7. Now

conclude your ſelues what ye thynke of this
boke.

Thus moch hath Maſter More broughte (to proue his purpoſe) out of the olde
teſtament and I thynke ye ſe it ſufficientlye
anſwered. And now he entendeth to proue

## his purgatorye by good and ſubſtancyall auctorytie in the newe Teſtament alſo.

⁂

M More
1. John. 5.

FIrſt let vs cōſidre (ſaith Maſter Mor
the wordes of the bleſſed apoſtle & eu
gelyſt. S. Joan. where he ſayeth. Eſt pecca
tum ad mortē/nō dico vt pro eo roget quis
There is ſaith he ſom ſynne that is vnto th
deeth/ I byd not that any man ſhulde pra
for that / this ſynne as the interpreters agr
is vnderſtonden of deſperacyon and impe
nitencie/as though ſaynt Joan/wolde ſaye
that who departe out of this worlde impe
nitent or in deſpayre/any prayer after ma
can neuer ſtande him in ſtede. Then it a
pareth clerelye that ſaynte Joan meaneth
that there are other which dye not in ſuch
caſe for whom he wolde men ſhulde praye
becauſe that prayer/to ſuche ſoules maye b
profytable. But that profyte can no ma
take beynge in heauen where it nedeth no
nor beynge in hell where it boteth not/whe
fore it appeareth that ſuche prayer helpet
onlye for purgatorye / whyche thou muſt

the

therfore neades graunte excepte thou deny ſaynt Iohan.

Frith

i. Iohn.5.

The texte is wrytten i. Ioan.5. whiche ſayth: there is a ſyn̄e vnto the deeth / I byd not that any mā ſhal pray for that. In this place doth Maſter more vnderſtode by this worde deeth / temporal deeth / and then he taketh his pleaſure. But we wyll deſyre hym to loke .ii. lynes aboue / & not to ſnatche one pece of the texte on this facyon. I wyll reherſe you the hole texte & then ye ſhall heare myne anſwere. The texte is this / yf any mā perceaue that his brother doth ſyn̄e a ſinne not vnto the deeth / let hī aſke & he ſhall geue him lyfe / to thē that ſynne not vnto deeth. For there is ſomme ſinne that is vnto deeth I byd not that any mā ſhuld praye for that Now marke myne anſwere. Deeth & life be contrarye and both wordes are in this text / therfore yf you vnderſtōde this worde deeth for temporall deeth / then muſt you alſo vnderſtōde by this worde life / tēporal lyfe: And ſo ſhulde oure prayer reſtore mē agayne vnto temporall lyfe. But I enſure you / maſtre More taketh this worde deeth ſo cōfuſedly that no man can tell what he meaneth. For in one place he taketh it for tēporall deeth / ſayenge: who ſo departe out of this worlde impenitent. &c. And in an other place he is compelled to take it for euerlaſtynge deethe. Therfore wyll I ſhewe you the verye vnderſtondynge of the texte. And better interpreters deſyre I none the Chriſt himſelfe which ſayed vnto the phariſees / euerye blaſphemye ſhall be forgeuen / but the blaſphemy agaĩſt the holy goſt (which S. Iho calleth a ſynne vnto the deeth) ſhal neuer be forgeuen / but is gyltye vnto euerlaſtinge danaciõ. Mar. iii. what ſyñe or blaſphemie is this? verely that declareth S. Marc. ſayinge They ſayed that he had an vncleane ſpirite / that was the ſyñe vnto deeth euerlaſtynge / that was the ſynne / that ſhulde neuer be forgeuen. He proueth ſo euydentlye vnto them that his miracles were done with the ſpirite of god / that they could not denye it. And yet of an harde & obſtynate harte / euen knowinge the contrarie / they ſayed that he had a deuell with in hĩ. Theſe phariſees died not forth with / but lyued paraduenture manye yeares after. Notwythſtondynge if all the apoſtles had praied for theſe phariſees whyles they were yet lyuinge / for all that theyr ſyñe ſhulde neuer haue bene forgeuen them. And truth is that after they dyed in impenitencye & diſperacyon / which was the frute of that ſynne / but not the ſynne it ſelfe

Mar. 3.

The pure vnderſtondynge.

Now ſe ye the meanynge of this texte / what the ſyñe vnto deeth or againſt the holie ghoſt is. If any mã perceaue his brother to ſynne a ſyñe not vnto deeth / that is not againſt the holy ghoſt: let him aſke & he ſhal geue him lyfe / that is, let hĩ praye vnto god for his brother & his ſynne ſhalbe forgeuen him. But if he ſe his brother ſyñe a ſyñe vnto deeth/that is/agaynſt the holy goſt/ let hi neuer praie for him for it boteth not. And ſo is not the texte, vnderſtonde of prayer after this lyfe (as Maſter More imageneth) but euen of prayer for oure brother which is lyvynge with vs.

Notwithſtõdinge this ſyñe is not lightly knowne/ excepte the perſone knowlege it himſelfe/or els the ſprete of god open it vnto vs. Therfore may we praye for all men/ excepte we haue euidẽt knowlege that they haue ſo offended as is before reherſed. And thus is his texte takẽ from him wherewith he laboureth to proue purgatorye.

M More
Apoca. 5.

what ſaye they to the wordes of S. Jhõ Apoca. v. I haue harde (ſayeth he) euery creature that is in heauen and vppon the erth and vnder the erth / and that be in the ſee & all thynges that be in them/all theſe haue I harde ſaye/benediction / & honoure/ & glorye and power for euer be to him/that is ſyttĩg in the trone and vnto the lambe. By the creatures in heauen he meaneth angelles. By the creatures vppõ the erth/he meaneth mẽ. By the creatures vnder the erthe / he meaneth the ſoules in purgatorye. And by the creatures in the ſee he meanethe men that ſayle on the ſee.

Note.

Frith

By this texte I vnderſtonde not onlye angelles and men/but alſo heauẽ and erthe and all that is in thẽ/ euẽ all beeſtes/fiſhes/

wormes / and other creatures and thynke that all theſe creatures do prayſe the lorde. And where he taketh the creatures vnder the erth for the ſoules in purgatorye: I take it for all maner of creatures vnder the erth / bothe wormes vermyn and all other. And where he draweth the text and maketh the creatures in the ſee / to ſygnifye mē that are ſaylinge on the ſee: I ſaye that the creatures in the ſee do ſygnifye fyſſhes / and ſuche other thynges / & that S. Joan by this texte meant euen playnlye that all maner of thynges geue prayſe vnto god & the lambe / yee & I dare be bolde to adde that euen the verye deuils and dampned ſoules are cōpelled to prayſe him. For theyr iuſt punyſhmēt commendeth his puyſſaunte power and ryghtwyſenes. Neyther neadeſt thou to wonder or thynke this any newe thynge: for Dauid in the 148. biddeth ſerpentes beſtes & byrdes to prayſe the lord / as it is alſo wrytten Danie.iii. And Paule ſayth Rom.8. All maner of creatures longe for our redēpciō & prayſe god for it / yee and mourne that the laſt daye is not yet come that the electe childre of god myght entre into reſt: for thē ſhal alſo thoſe creatures be delyuered frome theyr corrupcion and bondage in to the lybertye and glorye of the chyldren of God. Now iudge chriſten reader whyche ſentence ſtondeth moſt wyth the ſcrypture and glorye of god.

M. More Dothe not the bleſſed apoſtle. Saint Peter as ter as it appeareth. Actes. ii. ſaye of oure ſauyoure Chriſte in this wyſe. Quem deus ſuſcitauit ſolutis dolorib⁹ inferni. In theſe wordes he ſhewed that paynes of hell were looſed: but thoſe paynes were not the paynes of dampned ſoules. And in limbo patrū there was no payne/ergo it was the paine of purgatory which he looſed.

Frith

Alas what ſhall I ſay? I am in a maner compelled to ſaye that this man wandereth in wylfull blyndneſſe. For els were it not poſſible that he ſhuld erre ſo farre as to brynge in this texte for his purpoſe. The wordes of Peter are theſe/ye mē of Iſraell heare theſe wordes: Jeſus of Nazareth a mā ſette forth of god for you wyth powers/wondres and tokens whych god hath done by hym amonge you (as you youre ſelues knowe) after he was delyuered by the purpoſed councel and forknowlege of god/and you receaued him of the handes of the wycked/ye crucifyed and kylled hym/whome God hathe rayſed diſſoluynge the paynes of deethe/for it was impoſſyble that he ſhulde be ſubdued of it. Here in ſteade/of theſe wordes/the paynes of deeth/he ſetteth the paines of hell (as it is moſt lyke) euen of a purpoſed decepte. For all be it the man wolde not take the payne to reade the greke/yet yf he had but once loked vppon the tranſlacion of his oldefrende and companion Eraſmus/it wolde haue taught hī to haue ſaied ſolutis doloribus mortis/that is/diſſoluynge the paynes of deeth / accordynge to the greke ⁊ verye wordes of Luke which wrote theſe actes in the greke tōgue.

And albeit the olde tranſlacion vſeth this worde infernus/ which is dyuerſly taken in ſcrypture/both for deeth/ for a graue ⁊ for hell/ yet in this place is Maſter More wythout excuſe which calleth it hell in oure Englyſſhe tongue. For al be it the worde of it ſelfe were indifferent in the latyne / yet it is not indifferent in the Englyſh. For there is none Englyſh mā that taketh this worde hell/eyther for deeth or for a graue/ noo not Maſter More himſelfe. For fyrſt he trāſlateth the texte falſely callynge it hell/⁊ thē he diſcanteth on a falſe grounde ⁊ calleth hell not deeth/but purgatorye. when S. Peter brought in theſe wordes for no nother purpoſe but to proue that chryſt was ryſen frō deeth thorow the power of his father/meanynge that god the father dyd rayſe his ſōne Chryſt notwythſtondynge the ſorowfull paines ⁊ panges which he ſuffered vnto the deethe / for it was impoſſible that Chryſte ſhuld be vtterlye ſubdued of deeth. So that this texte proueth no more purgatory/ then it proueth that Maſter More was hyred of the ſpiritualtye to defende purgatory. Beſides that / yf it ſhulde ſerue for purgatorye (which no wyſeman wyll graunte when he ſeeth the proceſſe of the texte)it ſhulde proue

nothynge

nothinge but that Chryſte ſhulde lye in the paynes of purgatory / vntyl god his father had holpe him out/for the paynes which he ſpeaketh of/ were Chryſtes paynes/ whiche no man can denye yf he reade the texte. But whate a fonde opinion were that/ to fayne that chryſt which was without ſyñe ſhulde be tourmẽted in the paynes of purgatorye?

M More 1.Cor.3.

The bleſſed apoſtle Paule in his fyrſte epyſtle to the Corinthians the thyrde chaptre ſpeakynge of oure ſauyoure Chryſt the verye and onlye fundacion of all our fayth and ſaluacion/ſayth: If anye mã bylde vppon this fundacion golde /ſyluer/ precyous ſtones/wod/haye or ſtraw/ euery mãs worke ſhalbe made open/for the day of the lorde ſhall declare it/for in the fyre it ſhalbe ſhewed/ and the fyre ſhall proue what maner of thynge euery mannes worke is. If any mãnes worke that he hath buylded theron do abyde/he ſhall haue a rewarde / yf any mãnes worke burne/he ſhall ſuffre harme / but he ſhalbe ſafe/ but yet as by fyre. And finallye concludeth that this worde fyre/muſt ſignifye the fyre of purgatorye.

Frith

He that conſydereth the ordre or proceſſe of the texte ſhall eaſely perceyue that this mã erreth: for the texte ſpeaketh of the preachers / & blameth the Corynthiãs that they made ſuche ſectes & diſſenſions emonge thẽ ſelues/for one ſayde that he was Paules man & helde on his ſyde. An other ſayed that he was Petres man. The thyrde dyd ſticke to Aopollo and ſo forth / euen as our fryres do now a dayes/one ſecte holdeth on ſaynt Fraunces/on other of ſaynt Dominike/the thyrde of ſaynt Auſtyne.⁊c. S. Paule rebuked theſe ſectes and called the perſones carnall/ commaundynge them to take Chryſte for theyr hed and to cleaue onlye to hym. And as for Appollo/Peter and Paule / he ſaith that they are but miniſters of the worde/euery mā accordinge to the gyfte geuen him of god/the one more the other leſſe.

Paule planted Apollo watred / that is / Paule ſet the Corinthiās in the grounde of Chryſtes fayth/⁊ thē came Apollo and preached them further of Chryſt and comforted thē to abyde in the waye whiche they walked in. Howe be it /it was onlye God that made them proſper in the worde and gaue the encreaſe. Neuertheleſſe euery man ſhall receue accordīge to his labour. If he preach moch the more ſhalbe his rewarde/ if he preche litle/therafter ſhall he be rewarded. For we are goddes workmē to preach his worde ⁊ you are goddes huſbandrye whō we muſt tyll and dreſſe in declarynge you the worde and perpetuall wyll of god/you are become goddes buildinge thorow the grace of god/ whith he hath gyuen me/ whō we muſt frame ⁊ ſo couch by the worde of God that we may make of you a temple of lyuynge ſtones. Lyke a wyſe workemaſter haue I layed the ed the fundacyon/ for I fyrſt begāne to preche you Chriſt. Now cometh there an other and buylded vppon this my fundaciō entēdynge to enſtructe you further in the wayes of Chryſt. But let euery mā take hede howe he buyldeth or preach vnto you/ for no man can laye any other fundacion then is layed alreadye/ for all oure buyldynge and preachynge leneth only on this poynte and principall ſtone/to declare vnto you what chriſt hath done for you.

If any buylde on this fundacion golde/ ſyluer/or precyous ſtones/that is:if any mā preach purelye the worde of god / whiche is lykened to golde/ſiluer/and precious ſtones becauſe that as theſe are not cōſumed with materyal fyre/but rather made more pure/ euen ſo the pure worde of god ſuffreth neyther hurte nor damage ĩ ſpiritual fyre/that is temptacion and perſecucion.

Or els yf any mā buylde vppon this fūdacyon wood/ haye/ or ſtubble/ that is/if a man of good entēt (but yet thorowe ignoraunce) preach and teach you to ſtycke vnto ceremonyes and mennes tradicions (although they ſeme neuer ſo gloryous)and to ſoch thynges as are not grounded on ſcripture( as ſaynt Cipriane taught and defended to rebaptiſe hym/that was once baptized and after fallen into hereſye/ye and manye Biſſhopes conſented vnto him/yet was it ſurelye a greate erroure) this is wod /

Ciprian

haye and ſtubble that cā not endure the fy
of tēptacion and lyght of goddes worde.

Euery mānes worke ſhalbe declared fo
the daye ſhall open it. Albeit it proſpere fo
a ceaſon in the darke and can not be perce
ued/yet when the daie cometh/which is th
lyght of goddes worde/it ſhalbe eſpyed an
iudged. The daye ſhall open it that ſhalbe
reuelated in fyre/⁊ the fyre ſhall proue euery
mandes worke what it is. Fyre ſygnifyeth
temptacion/tribulaciō/perſecucion ⁊c. whi
che ſhall proue euery mannes workes. If a
nye mannes worke that he hath buylded w
abyde this fyre/that is/ yf the worde that a
man hath preached do abyde all aſſautes ⁊
tēptacions / it is a token that they are ſu
relye grounded on the ſcrypture of god/and
thē ſhall the preacher receyue his rewarde
If any mannes worke be burnte/ that is yf
the preachers wordes wyl not abyde the try
all and lyght but vanyſh awaye / then is it
a token that they are not wel grounded on
ſcrypture/and ſo ſhall he ſuffre hurte/ for it
ſhalbe a greate croſſe and vexacyon to the
preachers harte that he hath bene ſo decey
ued himſelfe and hathe alſo led other in to
his erroure. Notwithſtōdinge he ſhalbe ſa
ued/becauſe of his fayth in the fundacyon/
which is Chryſt and his ignoraunce ſhalbe
pardoned ſyth he erreth not of a malycious
purpoſe but of a good zele. But yet ſhall it
be as it were a fyre to him/for it ſhall greue

his harte to ſe that he had laboured ĩ vaine & that he muſt deſtroie the ſame which he before thorow ignorãunce preached: this is the perfite & pure vnderſtondynge of the texte.

There is no man but he graunteth that theſe wordes/ fundacion/ layinge of fundacyon/ buyldynge/ golde/ ſyluer/ precyous ſtones/ wod/ haye & ſtubble are figuratyuelye ſpokẽ: and why cã they not ſuffre that this worde fyre be ſo taken to? But where they fynde this worde fyre/ what ſoeuer the proceſſe be / there plante they purgatorye by and by/ wythout any further conſyderaciõ. And yet yf they had any iudgement at all/ they myght well perceaue by Paules owne wordes that he toke not this worde fyre for materyall fyre / as they groſſelye imagyne but proceded in his allygorye & ſpake it fyguratiuelye: for Paule ſayeth/ he ſhalbe ſaued/ but ſo as it were thorowe fyre. Marke well his wordes/ he ſayeth not that he ſhalbe ſaued thorow fyre But as it were throw fyre/ ſignifiege that it ſhalbe a greate greffe & vexcion vnto him. So that by theſe wordes of Paule/ a verye chylde may perceaue what he ment.

Furthermore/ yf they be ſo ſtyfnecked that they wyl not bow to the truth/ but ſtill perſeuer in theyr owne phantaſyes faynige a purgatory out of this place: then wyll I boldely ſaye vnto thẽ that there ſhall no mã entre ĩ to it but onely preachers. For in this place paule on ye ſpeaketh of them / and affyrmeth that it is theyr preachynge and lernynge that ſhall be ſo proued thorowe fyre / and that ſuche a Preacher ſhall be ſaued / but yet as it were thorowe fyre. And therfore maye the temporaltye be of good comforte / for I promyſe them that by this texte they ſhal neuer haue hurte in this their paynfull purgatorye.

M. More
Math 12.

Doth not oure blyſſed ſauyoure hymſelfe ſaye that there is a certayn ſynne which a man maye ſo committe agaynſt the holye ghoſte / that it ſhall neuer be remitted nor forgeuen / neyther in this worlde nor in the worlde to come? Nowe when oure lorde ſayeth that the blaſphemye agaynſt the holye ghooſt ſhall not be forgeuen / neyther in this worlde / nor in the worlde to come / [illegible] knowledge / that of other ſynnes / ſome ſhall be forgeuen in this worlde / and ſome in the worlde to come.

Frith.

Althoughe this argument be a verye Sophyſme / yet is there neyther one rule in Sophyſtrye that can proue this argument / nor yet one Sophyſter ſo folyſhe as to graunte it.

For yf I ſhulde ſaye vnto myne enemye that I wolde neyther forgeue hym as longe as I lyued nor after my deethe / becauſe he had done me ſome haynouſe treſpaſſe / then wolde men counte hym worſe then madde that wolde ſaye / Fryth wyll not forgeue his enemye as longe as he lyueth nor after his deeth/ergo ſome men wyll forgeue their enemyes after theyr deethe. For when I ſaye that I wyll not forgeue hym/ neyther in my lyfe nor after my deeth/ I meane that I wyll neuer forgeue hym / and make that addiccion becauſe he ſhuld not of folyſhnes loke for any ſuch forgeuenes

But thus foloweth the argument wel / it ſhall not be forgeuen in this worlde nor in the worlde to come / ergo it ſhall neuer be forgeuen. And euen ſo dothe the holy euangelyſt Saynte Marck expounde theſe wordes of Chryſte in the thyrde Chapyter. For Mathewe ſayeth in the .xii. Chapiter. He that ſpeaketh agaynſte the holye ghooſte / ſhall neuer haue it forgeuen in this worlde / nor in the worlde to come: Marck expoundeth it thus/ he that ſpeaketh a blaſphemye / agaynſt the holye goſt / hath no remiſſiō for euer/ but is gyltye vnto euerlaſtynge dampnacion.

Marck.3.

But of this haue I ſpoken ſuffycyently before (in ſoluynge the texte. i. Joannis. v.) bothe what the ſynne and alſo howe the texte is to be vnderſtonde. Neither affirmeth the ſcripture in any place that any ſynne is forgeuē after this lyfe/ but ſaith be ready for ye know not the time whē the lord ſhal come/ as who ſhuld ſay/ i this life is remiſſiō a full mercy to be had/ laboure therfore to attayne it for after this lyfe is no ſuch forgeueneſſe/ but eue̅ as the lord fyndeth the ſo ſhall he iudge the. His nexte and laſte argument of ſcripture is this.

**M More.** **Math 12.**

Chriſt ſayeth/ as it is reherſed in the .xii. of Mathew/ that we ſhall yelde a rekenynge of euery ydle worde/ & that ſhalbe after this preſent lyfe. Thē moveth euery mā that by that rekenynge is vnderſtōde a puniſhment therfore/ which ſhal not be in hel/ & moch leſſe in heuē/ & therfore can it be nowhere els but in purgatorye.

**Frith.** Verely I haue not harde of a parſone that ſo vnprofytable defendeth his clyent/ nor yet of any man that geueth himſelfe ſuch proude tryppes to caſt himſelfe/ except he were aboute to betraye and vtterlye deſtroye the parte whiche he wolde ſeme to fauoure/ for this texte maketh more agaynſt him/ the̅ any that is brought before ſemeth to make wyth hym. The wordes of Mathewe are theſe/ I tell you that of euery ydle worde that me̅ ſpeake ſhall they yelde a rekenynge in the daye of iudgement/ but that leueth he out full craftelye. Nowe let vs reaſon of this texte. By the rekenynge is vnderſtonde a punyſhment for the ſame (as Maſter More ſayeth hym ſelfe) and this rekenynge ſhalbe vpon the daye of dome/ ergo then this puniſhmēt for ydle wordes can not be before the daye of dome/ but eyther vpon or els after the daye of dome. For God wyll not fyrſt puniſh them & then after reken with them to punyſſh the vntrewe. And ſo is purgatory quyte excluded. For all they that euer imagined any purgatory do put it before the iudgement/ for when chryſt cometh to iudgement/ the ceaſeth purgatorye as they all conſent/ neyther is there any prayer or ſufrage which at that tyme cā do any helpe at all. And ſo hath maſter More by this texte geuē himſelfe a propre fall.

Here may you ſe how ſtrōge his reaſons are and what wyll happen to him that taketh in hāde to defende the falſehed againſt the truth of goddes worde/ for his reaſons make more agaynſt him then with him. you maye wel knowe that yf his matter had bē anye thynge likelye/ he wolde haue coloured it of an other faciō. But ſith ſuch a patrone ſo greatly cōmēded for his conueyaunce & wyſedome/ handeleth this matter ſo ſlenderlye/ you may well myſtruſt his cauſe. This is the laſt reaſon groūded of ſcripture wherwith he hath laboured to proue purgatory. And after his reaſon he rekeneth vp the doctours/ & ſayth for his pleaſure that al make for hī/ but as touchīge the doctoures I wyll make a ſufficient anſwere in the chapytre whiche is agaynſt my lorde of Rocheſtre.

Thus he leueth the ſcripture whiche he hath full vnmanerlye handled/ & nowe endeuoureth hymſelue to proue his purpoſe by ſome

And ſo maye I conclude that it were in vayne to ſende them any ſuche apparicions of ſoules / and that in verye dede there are no ſoules ſent of god / but that they are verely deuels which come to delude the people / & to withdrawe thẽ frõ chryſt. Furthermore all men graunte that the appearinge of Samuel was but an illuſion of the deuel / thou ſhall fynde the ſtorye. i. Reg. xxviii.

1. Reg. 28. It is not longe ſith ſuch a queſtyon was moued in Oxforth / the thĩge was this / there was a pore mã of the countre / whiche was ſore troubled wyth ſuche apparicions / for there came a thynge to him whiche deſyred him to go certayne pilgrymages & to do certayne other ceremonyes wherbye it ſayed that it ſhulde be deliuered from innumerable tourmẽtes whiche it nowe ſuffred. The poore man beleued that this thynge ſayed truth / and dyd as it commaunded. Notwithſtonding it came ſo often vnto hĩ / that what with laboure & whate with feare / the man was almoſt beſydes himſelfe / and than was he ſent to Oxfort to aſke cõuſell what was beſt to be done. The queſtyon was moued to one doctoure Nicolas / & he affirmed by & by that it was no ſoule but the verye deuell / & that he ſhulde no more folowe the fendes appityte. Then was it moued to doctoure hington / & he affyrmeth the ſame. Finally / they enquyred of doctour Roper what his mynde was therin / and he ſayed that he

Luc. 16.

wolde loke on his boke/ & whē he had loked his pleaſure/ he gaue this anſwere. Let him alone a whyle (quod he) & I warrant you/ that this felowe ſhall eyther hāge himſelfe/ or drowne hymſelfe / or come to ſome other miſcheue. Thus determined theſe mē whyche ar a greate deale to ſuperſtitious to diſſent from any of the olde doctours/ ye or els from theyr awne ſcolemen. And yet wolde maſter More make vs beleue that they were verye ſoules/ And that by ſuche ceremonyes they myght be delyuered.

Nowe cometh Maſter More to ſolute thoſe two reaſōs that were brought agaīſt purgatory in the ſupplicacyon of beggers / whiche was the hole occaſyon of his boke. And marke howe ſlēder his ſolucions are. The fyrſt reaſon is this. If there were any purgatorye out of which the pope myght delyuer one ſoule by his pardons/ thē maye he by the ſame autoryte delyuer manye: & yf he may deleuer manye/ thē may he delyuer thē all. The ſeconde reaſon is this. If he can delyuer them for monye: thē maye he alſo delyver them wythout monye. And then is he a verye cruell tyraunte which kepeth them in paynes ſo intollerable (as he imagyneth hīſelfe) untyll they paye monye.

M. More.

The fyrſt he ſoluteth on this maner: ſith oure lord ſendeth thē thyther for ſatiſfaction to be made in ſome maner for theyr ſynne: the pope ſhulde rather agaynſt goddes purpoſe delyuer them fre then chaūge the maner of theyr ſatiſfaction from payn in to prayer / almoſe or other good workes to be done by theyr frēdes for them in ſome poyntes profytable and neceſſarye for the hole corps of chryſtēdome or ſome good mēbre of the ſame.

**Frith**

As cōcernynge ſatyſfaction / I haue ſpoken ſufficiently before agaynſt Raſtel. The ſcrypture knoweth no nother ſatiſfactiō to be made for ſynne towardes god / but only the bloude of his ſonne Jeſu Chryſt / for yf there were an other ſatiſfaction then dyed chryſt in vayne: yet and he that ſeketh any other ſatyſfactyon for his ſynne (towardes god) then chryſtes bloude (which muſt be receiued with a repētinge hart thorow faith) doth deſpyſe chryſtes bloude & treade it vnder his fete. And ſo is the fyrſt parte of maſter Mores ſolucyon falſe / that they ſhulde be ſhutte in purgatory to make ſatyſfactiō.

Beſydes that where he ſayeth that if the pope ſhulde ſo delyuer them / he ſhulde delyuer them fre. I ſaye nay. For the pope cā delyuer no mā frō thence vntyll ſatiſfactyon be made / as bothe he and all his adherētes graūte. And therfore to fynde a waye how he myghte ſeme to delyuer them / he ſayeth that he hathe in his handes the meryttes of chryſtes paſſyon / & the meryttes of all ſayntes to deſtribute them at his pleaſure. And therfore might the pope applye the merites of chryſtes paſſion and of other ſayntes vnto theſe ſelye ſoules and ſo delyuer thẽ. For thoſe merytes are ynough to ſatiſfie for the ſoules in purgatory/yf there were tẽ tymes ſo manye. And ſo ſhulde the pope deliuer thẽ not fre/ but chaungynge the maner of theyr ſatiſfaction from payne / in to merytes of Chryſtes paſſyon and of all ſayntes. And ſo is this reaſon not abated but rather ſtrõger then it was before. Howe be it to ſaye the trueth/the merytes of Chryſtes paſſyon are only dyſtributed vnto the faythful/ and that by God and his ſprete and not by the pope. And as for the merytes of ſayntes can not helpe other / for they haue to lytle for them ſelues yf god ſhulde entre in to iudgment wyth thẽ. Pſalmus.104. And chriſt ſayeth: Lucke. 17. when you haue done all that is commaunded you / ſaye we are vnprofytable ſeruaũtes. To this wel agreeth the parable of the ten virgins. Mathe. 25. whych coude not departe wyth any of theyr oyle/for feare that they ſhulde not haue had ynough for them ſelues.

Chryſt ſayeth.

The ſeconde reaſon byteth hym ſomwhat/ ⁊ therfore he calleth it vnreſonable and wolde auoyde it by an example on this wyſe. Preſuppoſed that the pope maye delyuer all ſoules out of purgatorye / yet yf he were therfore cruell as oft as he leueth anye there / this vnreſonable reaſon lyeth

M.more.

crueltye vnto the blame of god which maye vndoutedlye delyuer all ſoules thence / and yet he leaueth the there. This blaſphemye ſhulde alſo touche his hye mayeſtye for kepynge any ſoule in hell / from whence no m douteth but that he myghte yf he lyſte delyuer them all for euer.

**Frith** I anſwere / that the exāple is nothinge lyke for God can delyuer no man / neyther from hell nor purgatory (yf ſuche one were) vntyl his iuſtice be counterpayſed / as I haue ſufficientlye proued agaynſt Raſtell. And yf you obiecte his abſolute power / then anſwere I that he hath an abſolute iuſtice as well as an abſolute power / and ſo can his abſolute power do nothynge vntyll his abſolute iuſtyce be ſatiſfyed. And agayne I ſaye / that god hath no power nor wyll to be agaynſt his ſcripture and hym ſelfe / but his power and wyll is to fulfyll that he hath promyſed / vnto the faythfull euerlaſtinge glorye / and vnto the wycked eternal dānacion. So that god by his ſcrypture cā delyuer no man out of hell / for then had he power to make hymſelfe a lyar & ſo were he no God: neyther can he delyuer any mā out of purgatory (ſuppoſed that there were one) vntyl his iuſtice be pacefyed. But the pope as he ſayeth him ſelfe) hath the full ſatiſfactiō in his owne hand wherby goddes iuſtice muſt be pacefyed: wherfore it is onlye the popes faute / which hath the ſatiſfactiō in his pow re and wyll not geue it tyll he haue moneye / & not goddes faute which muſt nedes tarye untyll ſatiſfaction be made. And ſo is this reaſon as ſtronge as it was before / and the pope proued a cruell tyraunte.

M More

But yet to excuſe the pope he ſayeth / It is not mete that the pope ſhulde be ſo quicke in deliueraunce: for ſo ſhulde he geue a greate occaſyon to men boldlye to falle in to ſynne and lytle to care or feare how ſlowlye they ryſe agayne / & that were not mete for his office.

Frith

Forſouth this is a lytle reaſon. He may not be quycke in delyueraunce becauſe he ſhulde geue men occaſion of ſynne. But for one penye he wyll quyte delyuer you & that with ſpead. For yf ye offer a penye unto S. Dominikes boxe / aſſone as ye heare the penye rynge in the boxe, euē ſo ſone is the ſoule in heauen. Call you not that quycke delyuerāce? If you geue not that penye / he may not delyuer the ſoule / for it ſhulde be an occaſion of ſynne. But yf you geue that penye then is there no ſuch occaſion of ſynne. Such greate vertue hath that one penye in Maſter Mores ſyghte / that it cleane wypeth awaye the occaſyon of ſynne.

Note. what vertue is i a peny

Furthermore / yf this redempcion maye be bought for monye / yt ſhalbe ſtylle an occaſion unto the ryche that they regarde not ſynne / & yet had they more nede to be brydled then the poore: for where richeſſe and abun-

daūce

daunce is there raigneth ſynne mooſt of al. How be it I haue ſhewed ſufficientlye before agaynſt raſtell/ that they whiche feare not to ſyñe but for feare of purgatory/ ſhal neuer come in it but be dampned in hel. For we ſhulde not abſtayne from ſynne for any feare/ but for the pure loue that we haue to god oure moſt mercyfull father. &c.

**M More**

Then cometh Maiſter More to this imaginacyon that we ſhulde ſaye/ how no mannes prayer or good dead can helpe an other. And ſayeth he yf that were true/ then coulde not chryſtes bytter paſſiõ profite vs.

**Frith**

Syr myne opinion of Chryſtes death is
1 this. we haue all ſynned in Adam/ wythout oure owne conſent and worke.
1 And we are loſed from ſynne thorow chriſt wythout oure workes or deſeruynges.
2 Synne is come in to the worlde thorow Adã and is punyſhed wyth death.
2 The death thorow chriſt is tourned in to a medicyne and cleane fyniſheth ſynne.
3 One mannes ſynne whiche is Adam/ hath condemned many men.
3 One mannes grace which is Chriſte/ hath vãquerſhed ſynne and holpen manye.
4 If one mannes ſynne be able to condempne vs wythout oure workes.
4 Then moch more is goddes grace of power to ſaue vs wythout oure workes.
5 Synne thorow Adam was planted in vs.
5 Grace thorow Chriſt is planted in vs.

Synne hath had dominion ouer all mē thorowe Adam. 6
Grace preuayleth ouer vs thorow Chriſte 6
Deeth thorowe ſynne is planted in vs. 7
Lyfe thorow grace is planted in vs. 7
Deeth thorow ſynne hath dominiō ouer vs. 8
Lyfe thorow grace preuayleth ouer vs. 8
Synne and deeth haue condemned all men. 9
Grace and lyfe haue ſaued all men. 9
Thorow Adā / Adams ſynne was counted oure owne. 10
Thorowe Chriſt / Chriſtes ryghtwyſneſſe is reputed vnto vs for oure owne. 10

Of this may you perceaue that we thinke that Chriſtes deeth purgeth vs/for we take his deeth & reſurreccyon for our hole redēpcyon and ſaluacyō. Nowe as concernynge mennes good dedes and prayers / I ſaye that they profyte oure neyghboures: yee & good workes were ordeyned for that entent that I ſhulde profyte my neyghboure thorow them: and prayer ought to be made to God for euerye ſtate. But yf I ſhulde graunte that ſuche workes and prayers ſhulde helpe them that are departed / then ſhuld I ſpeake cleane wythout my boke/for the worde of God knoweth no ſuche thinge. Let the therfore that praye for the deed examine them ſelues well wyth what faythe they do it / for faythe leaneth onlye on the worde of god ſo that where his worde is not there can be no good faythe & yf theyr prayer

procede not of fayth/ ſurelye it cā not pleaſ
god. Hebreo.xi.

**M More**

Now ſuppoſe (ſayth maſter More) tha
Purgatorye coulde in no wyſe be pro
ued by ſcripture / & that ſome wolde yet ſa
playnly that there were one / & ſome wol
ſaye playnlye naye/ let vs nowe ſe wheth
ſorte of theſe twaine might take moſt ha
yf theyr parte were the wronge. Fyrſt h
that beleued there were purgatorye / & tha
this prayer and good workes wrought fo
his frendes ſoules myght releue them th
in/ and becauſe of that vſed moche praye
and almoſe for them / he coulde not leſe th
rewarde of his good wyll although his
piniō were vntrue & that there were no pu
gatorye at all. But on the other ſyde / h
that byleueth/ there is none & therfore pra
eth for none: yf his opiniō be falſe and th
there be purgatorye in dead/ he loſeth moc
good/ & getteth him alſo moche harme. F
he both feareth moch leſſe to ſynne/ & to l
longe in purgatorye/ ſauynge that his her
ſye ſhall kepe him thence/ & ſende him dow
depe in to hell.

**Frith**

I anſwere/ that he ſhulde take moſt ha
yue that byleued there were a purgatory
his opinion were wronge & coulde not
proued by the ſcrypture (as M. More ha
ſuppoſed) for he ſhulde ſynne and tranſgre
agaynſt the law of god which ſayeth. De
tero.xii. What I commaunde the that on

do vnto the lorde / neyther adde any thynge nor diminyſhe. And before in the. iiii. chap. of the ſame boke/yee ſhal not adde vnto the worde that I ſpeake vnto you neyther ſhal ye take any thynge from it. And agayne in the. v. chaptre ye ſhal not declyne neyther to the ryght hand (doinge that which is good in youre owne ſyghte) neyther yet vnto the left hãde/doynge that which I manifeſtlie forbyde you as though he ſhuld ſay/do that only which I cõmaunde the. And where maſter More ſayeth that he can not leſe the rewarde of his good wyll/ although his opinion be vntrue. I anſwere yes for it is but choſen holyneſſe which paule condempneth Coloſ. 2. which ſurely ſhall rather be imputed vnto hym for ſynne then for anye good worke. And becauſe (as I ſayed before) it cã not be done thorow faythe. I ſaye that it is vtterlye reproued of god. And on the tother ſyde he that beleueth it not / ſith it cã not be proued by ſcripture/cã catch no harm at al/ although his opinion were falſe/but rather moch good & prayſe bothe of god & all good men: becauſe he feareth to ſwerue from the worde of god/& had leuer not to beleue that thinge which is true (be it in caſe that purgatory were) & not ſette forth in ſcrypture/ for ſo ſhall he be ſure not to ſyñe: thẽ to beleue for an artycle of the fayth that thynge which is falſe in dead/for ſo ſhulde he ſurely ſyñe & tranſgreſſe againſt god & his holye worke. And ſo is there greate perel to beleue a thynge for an article of the faythe whyche is not opened nor ſpokẽ of in ſcripture: But yf I beleue it not (although it were true) yet is there no ryght nor lawe that can cōdẽne me. Now may you ſe/that to byleue for an artycle of the faythe that there is a purgatorye / ſyth it can not be proued by ſcrypture/ maye condemne a man & make hym lye for euer in the paynes of hell / where as the tother ſhulde but a lytle lenger lye in the paynes of purgatorye (yf there were one) and ſo ſhall he be ſure to catch moſt harme that beleueth there is a purgatory.

**M More**

Sauinge (ſaith Maſter More) that his hereſye ſhall kepe hym from thence/and ſende him down depe in to hell.

**Frith**

Before he ſuppoſed that it coulde not be proued by ſcrypture. And nowe (ſtondyng the ſame ſuppoſicyon) he calleth it an hereſye/and an hereſye is a ſtyffe holden opiniõ repugnaunte vnto ſcrypture. If purgatory can not be proued by ſcrypture (as he maketh his ſuppoſition) then can not the contrary opinion be repugnaunte to ſcripture/ and thus of his owne ſuppoſition he dothe euell to call it an hereſye. And where he ſayeth / that his opinion ſhall ſende him down depe in to hell / verelye he ſteppeth to farre in goddes iudgement to conclude & determi ſo cruellye/and ſpecyallye in the ſame argument where he ſuppoſeth that it can not be proued/for if it can not be proued by ſcrypture/wherbye wyll ye cōdemne him ſo depe that holdeth the contrary? forſouth you are a fyrce iudge/god geue you yies to ſe.

M More

Finallye/yf ye pitye any man in payne/ neuer knewe ye payns comparable to oures/whoſe fyre paſſeth as farre in heate all the fyres that euer burned vppon erthe/ as the hooteſt of all thoſe paſſeth a fayned fyre paynted on a walle.

Frith

Verelye emōge all his other poetrie it is reaſon that we graunte him this. yee ⁊ that oure fyre is but water in compariſſon to it. For I enſure you it hath alone melted more golde ⁊ ſyluer for oure ſpiritualtyes profyte out of poore mēnes purſes/ thē all the golde ſmythes fyres with in Englōde/neyther yet therwith can the raginge heate be aſwaged But it melteth caſtels/harde ſtones/londes ⁊ tenementes innumerable. For all youre ſectes of religiō/ mōken fryers/ chanōs ⁊ nunnes with other preeſtes regulare ⁊ ſeculare/ by this fyre/multiplicacion ⁊ alcumye haue obtayned theyr hole ryches ⁊ pleaſures: euē the ſwete of englōde. And ſo muſt we graūte him that this fyre is verye hote.

Nowe maye you well perceaue what a ſlēder fundacion theyr hote purgatory hath for by this confutacion maye you eaſelye ſe that it hath no grounde nor auctorytye of ſcripture. Notwythſtandinge it is the fūda cyon of all religions ⁊ cloyſters / yea and of all the goodes that nowe are in theſe ſpyritualtye. Are not they wyttye workemen whiche can buylde ſo moch on ſo ſlender a fūdacyon? Howe be it they haue made it ſo toppyheuye/that it is ſurely lyke to haue a fall Thus hath Maſter More a full anſwere/ both to his ſcryptures which were to farre wreſted out of theyr places / and alſo to his owne apparent reaſons. Howe be it yf his maſterſhyppe be not fullye pacyfied/let him more groundlie opē his mynde/⁊ brynge for his purpoſe al that he thinketh to make for it and I ſhall by goddes grace ſhortly make hym an anſwere and quyet his mynde.

## ¶ Thus endeth the ſeconde boke.

## ¶ The thyrde boke/whych anſwereth vnto my lorde of Rocheſtre and declareth the mynde of the olde doctoures.

(.)

Now wyl I addreſſe me to the thyrde parte / whiche ſhalbe an anſwere vnto my lord of Rocheſter. And all his reaſõs & argumentes bothe of ſcriptures & doctoures whyche are not before diſſolued in the ſecõde parte wyll I clene confute by goddes grace in this thyrde boke. How be it the chefeſt of his ſcryptures hath maſter More perviſed & hath in a maner nothinge but that was before wryten by my lord of Rocheſtre / ſauinge that he maketh the ſelye ſoules to pule to helpe his matter wyth all. My lorde of Rocheſtre is the fyrſt patrone & defender of this phantaſye. And euen as maſter More toke his worke out of my lord of Rocheſters / euẽ ſo plucked Raſtell as his boke out of Maſter Mores.

My lord of Rocheſtre to confyrme his ſẽtence / rekeneth vp the doctoures by heape: maſter Iohã / maſter wyllyam / maſter Thomas et omnes. But as concernynge the doctoures that they are not ſo fully on his ſide as he wolde make thẽ ſeme / is ſone proued. And where ſhulde I better begynne to confute hym then of his owne wordes? for he wryteth hym ſelfe vppon the. xviii. article on this maner.

Therfore

**Rocheſtr.** There is no man now a dayes that douteth of purgatoꝛy/ſayeth he/and yet amonge the olde auncient fathers was there eyther none oꝛ els verye ſeldome mencyon made of it. And alſo amonge the grecyans euen vnto this daye is not purgatoꝛye beleued. Let him read that wyll the commentaryes of the olde grecians/ and as I ſuppoſe he ſhall finde eyther no woꝛde ſpoken of it oꝛ els verye fewe. Theſe are my loꝛdes woꝛdes. I wondꝛe what obliuiouſnes is comen vppon him that he ſo cleaueth vnto the doctoures/whom he affirmed befoꝛe eyther to make no mencion of it oꝛ els verye ſeldoum.

**Frith** Notwythſtãdinge I wyll declare you ſomwhat of the doctoures / that you maye the better know theyꝛ meaninge.

To ſpeake of the doctoures ⁊ what their mynde was in this matter/ it were neceſſarye to declare in what tyme they were and what condicion the woꝛlde was in in theyꝛ dayes. S. Auſtyne Ambꝛoſe and Hierome were in one tyme/ euen aboute.iiii.hundꝛed yeare after Chryſte/ ⁊ yet befoꝛe theyꝛ tyme were there aryſen infinite heretykes by hole ſectes/as the Arryans/Domitians/ Eunomians/Vigilancians/Pelagians wyth infinyte other/whiche had ſo ſwerued frõ the truth and wꝛeſted the ſcriptur out of frame that it was not poſſible foꝛ one man/no nor foꝛ one mannes age to reſtoꝛe it agayne into the true ſenſe. Amonge theſe there were ſome/which not onlye fayned a purgatory/ but alſo dooted ſo farre/ that they affirmed that euerye man were he neuer ſo vicious ſhulde be ſaued thorowe that fyre and alleged for them the place of Paule.1. Corinthians.3. Theſe holye doctoures perceyuynge thoſe greate erroures / thoughte it not beſte by & by to condemne all thynges indifferentlye. But to ſuffre and diſſẽble with the leſſe/ that they myght wede out the opiniõs whiche were moſt noiſom/as the apoſtles graũted vnto the Jewes that the Gentyls ſhuld kepe ſome of Moſes law. Act.xv. that they myghte the better come to theyr purpoſe to ſaue the Jewes with the gẽtiles. For if they had at the fyrſt vtterlye ſette of the law/thẽ wolde the Jewes neuer haue geuẽ anye audiẽce vnto the Apoſtles. And euen ſo Saint Auſtyne went wyſelye to worke. Fyrſt condemninge by the ſcrypture that errour whiche was moſte noyſome/ and wrote on this maner. Albeit ſome myghte be purged thorow fyre/yet not ſuch as the apoſtle condẽpneth when he ſayth that the perſones whyche ſo do ſhall not poſſeſſe the kyngdome of heauen. And where they wolde haue ſtucke vnto Paules texte.1. Corin.3. & affirme that they ſhulde be ſaued thorow fyre. S. Auſtyne anſwered/that Paules texte was vnderſtãde of the ſpirituall fyre which is tẽptacion/ affliccion/tribulacion &c. This wrote he in the 67.68. of his enchiridiõ to ſubuerte that groſſe

1.Cor.3.

Actes.15.

S.Auguſtine.

groſſe errour that al ſhuld be ſaued thorow the fyre of purgatory. yet ſ. Hierō. he goeth a lytle nere thē/& ſayeth that it may be doubted whether there be any ſuch purgatory or not/he durſt not yet opēlye condēpne it/ because he thought that we coude not at that tyme beare it. But after in his boke which he entytled De vanitate huius ſeculi/ there doth he fullye ſhewe his mynde in theſe wordes: Scitote quod cū aīa a corpore auellitur ſtatim aut pro meritis bonis ī paradiſo collocatur aut pro meritis malis in infernū tartara precipitatur. That is/ were ye ſure that when the ſoule is departed frō the body/eyther is it by & by put in paradyſe accordinge to his good deſertes:or els is it thruſte headlynge into hell for his ſynnes. Here he clene condēpneth purgatorye. For if this be done by & by aſſone as the ſoule is departed frō the bodie/thē al there be no purgatory. And ſo maketh ſ. Auſtyne hooll with vs. Thinke ye that ſ. Auſtyne diſſenteth frō his cōpanyon ſ. Hierome/ or from his owne maſter ſ. Ambroſe? Nay verelye. How be it I wyl alledge theyr owne wordes/and then iudge.

**S. Ambroſe.**

Saynte Ambroſe diſſenteth not from ſ. Auſtyne/but doth ſtablyſh his ſentence as fully as is poſſible. For he wryteth in the ſeconde chaptre of his boke which is called de bono mortis/on this maner begynnynge in the wordes of Dauid. Pſal.39. Aduena ego ſum in terra et peregrinus ſicut omnes

patres mei. Et ideo tanquã peregrinus ad illã ſanctorũ cõmunem oĩm patriã feſtinabat. Petẽs pro huius cõmorationis inquinamento remitti ſibi peccata priuſq̃ diſcederet de vita. Qui enim hic nõ acceperit remiſſionẽ peccatorũ/illic non erit. Nõ erit autẽ quia ad vitã eternã non potuerit peruenire/quia vita eterna remiſſio peccatorũ eſt. Ideoq̃ dicit remitte mihi vt refrigerer priuſq̃ abeam. &c. that is/I am a ſtraunger and pilgryme in the erth/as al my fathers haue bene. And therfore as a pilgryme he haſted vnto the comẽ countre of all ſayntes/ requiryng for the fylthyneſſe that he had receaued in this bodelye manſion/that his ſynnes myght be forgeuen hym before he departed from this lyfe. For he that here hath not receyued forgeueneſſe of his ſynnes / ſhall not be there. He ſhall not ſurelye be there/ for he is not come vnto euerlaſtynge lyfe/ for euerlaſtynge lyfe is the forgeueneſſe of ſynnes. And therfore he ſayeth / forgeue me that I maye be cooled before I departe. Here may you euydentlye perceaue that S. Ambroſe knewe not of purgatory nor of any forgeueneſſe that ſhulde be after this lyfe. But playnlye affyrmeth that he that receyueth not forgeueneſſe of his ſynnes here (that is in this lyfe) ſhal neuer come ĩ heuẽ. And for a more vehement affyrmacyõ he doubleth his owne wordes ſayenge/he that here hath not receyued forgeueneſſe of his ſynnes / he ſhall not be there/he ſhall not ſurelye be there: he meaneth that he ſhall neuer come to heauē which here hath not his remiſſion.

S. Hierō.
Eccleſi. 9

SAynt Hieromes minde may ſone be gathered
by his expoſicion of the .ix. chapyter
of Eccleſiaſtes vppon this texte: the
deed haue no parte in this worlde/nor in any
worke that is done vnder the ſonne.
There addeth S. Hierome/ that the deed
can adde nothynge vnto that whyche they
haue takē with thē out of this lyfe. For they
can nother do good nor ſynne/ neyther can
they encreaſe in vertue or vyce. Albeit (ſaith
he) ſome wyll contrarye this expoſityon affyrmynge
also that we maye encreaſe and
decreaſe after deeth. Here are thre thynges
1 to be noted. Fyrſt that the texte ſayeth/ that
the deed are not partetakers of any worke
that is done vnder the ſonne. And there may
you ſe that al ſuffragies/ offeringes/ ⁊ diriges
for the deed/ are in vayne and proffyte them
not/ for they are partetakers of no thynke
2 vnder the ſonne. Secōdarelye you maye ſe
S. Hieromes owne mynde that the deed cā
nother do good nor euell/ neyther encreaſe
in vertue nor vyce. And ſo is purgatory put
out/ for if they can do no good/ what ſhulde
they do in purgatory? And agayne yf they
cā not encreaſe in vertue they be lyke to lye
longe in purgatory. Parauẽture ſome mē
wolde thynke that they do no good/ but on-

lye

ly that they ſuffer good. To that I anſwere that he that ſuffereth good/ doth good. For yf a man ſhulde ſuffer his bodye to be burnt for the fayth of Chryſt/ wolde you not ſaye that he dyd a good deade/ and yet dothe he but ſuffre. Thyrdlye ye maye note that. S. 3 Hierom was not ignoraunt that certayne (as they which dyd fayne purgatory) wolde denye his expoſicion & ſaye that we myghte encreaſe and decreaſe in vertue and vice after death/ yet that notwythſtondinge, he helde his ſentence condempnynge theyr opinion/ whych thynge he wolde not haue done (ſpecyallye ſith he knew that he ſhulde haue aduerſaryes for it) excepte he had bene ſure that his ſentēce was right. Se I praye you how that not only ſcripture/ but euen theyr owne doctoures condempne this phantaſticall purgatory. And yet my lordes are not aſhamed to ſaye that all make for them.

NEuertheleſſe I wyl go further with hi Be it in caſe that all the doctoures dyd affyrme purgatorye / as they do not: what were my lorde the nere his purpoſe? verelye not one Iote. For the auctorytie of doctours by my lordes owne confeſſion extendeth no further but ſo onlye to be admytted whyles they confyrme theyr wordes by ſcrypture orels by ſome probable reaſon. For my lorde wryteth on this maner. Article, xxxvii. the pope hath not ſo alowed the hole doctrine Rocheſtr. of. S. Thomas. That men ſhulde beleue euery poynte he wrote were true. Neyther hath the churche ſo approued eyther ſ. Auſtyne or ſ. Ierom no nor any other doctours doctrine / but that in ſome places we maye diſſent frō thē for they in many places haue openly declared them ſelues to be men / and manye tymes to haue erred. These are the lordes owne wordes. Now ſith the doctoures ſomtyme erre & in certayne places are not to be admytted (as he graunteth him ſelf) how ſhulde we knowe whē to approue thē & whan to deny them? If we ſhulde hange on the doctours auctorite / thē ſhulde we as well admytte the vntruth as the truth ſith he affirmeth bothe. Therfore we muſt haue a iudge to diſcerne betwene truth and falſhed. And who ſhuld that be? the pope? Nay verely for he beyng a man (as well the doctoures were) maye erre as they dyd / and ſo ſhal we euer be vncertayne. Our iudge therfore muſt not be perciall (beſides our ignoraunce & ſo are all naturall men excluded) but he muſt be vnalterable / euer ſtedfaſt the botome & grounde of all thynge. Who muſt that be? verelye the ſcrypture and worde of god which was gyuen by his ſonne / confyrmed and ſealed by the holy ghoſt & teſtified by myracles & bloude of all martyrs. This worde is the iudge that muſt examyne the matter / the perfecte touchſtone that tryeth all thynge and daye that diſcloſeth all imagynynge myſtes. If the doctoures ſaye any

thynge

ſayenge not diſſonaunte frō this worde then is it to be admytted ⁊ holden for truth: But yf any of theyr doctrine dyſcorde frō it it is to be abhorred and holden a curſe.

S. Auguſtine.

¶To this full wel agreeth S. Auſtine whiche wryteth vnto S. Hyerō on this wyſe: Dear brother / I thynke that you wyll not haue your bokes reputed like vnto the workes of the Prophetes ⁊ Apoſtles: for I (the ſcrypture reſerued) do read all other mennes workes on that maner / that I do not beleue them becauſe the auctore ſo ſayth / be he neuer ſo well lerned ⁊ holye / excepte that he can certifye me by the ſcrypture or cleare reaſon that he ſayeth true. And euē ſo wolde I that other men ſhulde reade my bokes / as I reade theyrs. Theſe are ſ. Auſtyns wordes And thus haue I proued both by ſ. Auſtyne and alſo by my lordes owne wordes / that no man is bounde to beleue the doctours / excepte they can be proued true eyther by ſcripture or good reaſon not repugnaūte to ſcripture. Therfore let vs ſe what ſcrypture or good reaſon my lorde bryngeth to approue his doctours wyth all. For els they can not helpe him( as we haue declared both by. S. Auſtyne and my lordes owne confeſſiō) although they all made wyth him / as they do not. Firſt he bryngeth in the ſynne agaynſte the holy goſt. Math. 12. And Paul. 1. Cor. 3. And 1. Joan. 5. And Apocal. 5. whiche textes I paſſe ouer becauſe I haue anſwered vnto to them before in the ſeconde boke / agaynſt Maiſter More.

Rocheſtr
Luke. 16

The fyrſt reaſon that my lorde hath whyche is not before ſoluted( for as I ſaid the reaſōs that are al readye dyſſolued wy I now ouerhyppe( is this / which he groundeth on dyuerſe ſcryptures. Of the ſoules that are departed / ſome are all readye dapned in hell / & ſome are all redye in heauen. And to proue this true he allegeth the parable of the rych man. Luce. xv. I am ſure my lorde is not ſo ignoraunt as to ſaye that a parable proueth any thinge. But the ryght vſe of a parable is this / to expounde an harde texte or poinct that was before touched and coulde not entre in to euerye mannes capacite. Neyther are al thynges lyke which are ſpoken in a ſimilitude / neyther yet all thynges true that are touched in a parable: but we muſt conſyder the thynge wherfore they be ſpoken / and applye thē onlie to that they are ſpoken for / and let the reſydue goo: as wyllyam Tyndale hath well declared vnto you in the parable of wycked Mammon. This parable is verye harde to be expounded. The cauſe is this / noman can well eſpye by the texte for what purpoſe it was ſpok But this ſhulde ſeme to be the cauſe / that there were manye of the pharyſees & other multitude which wolde not byleue the prechynge of Chryſt although he cōfyrmed his wordes with the auctorytie of Moſes & the prophetes/but they were curyous and ſome deale phãtaſtycall ⁊ therfore wolde they not beleue his wordes excepte ſome apparicions had bene made vnto them that they myght haue bene aſſured by them that were before deed that his wordes were true.

Unto ſuch it is like that he ſpeaketh this parable/ playnly cõcludige that they ſhulde haue no ſuch apparicions of the deed/⁊ alſo that it was not neceſſary:but that they had Moſes and the prophetes/to whom yf they wolde geue no credẽce / then ſhulde they not beleue although one of the deed ſhuld ryſe agayne and tel it thẽ. Notwithſtondinge let me graunte it hym/ that ſome are all ready in hell ⁊ ſome in heauẽ(which thinge he ſhal neuer be able to proue by the ſcripture/ yee ⁊ which playnlye deſtroyeth the reſurrexion ⁊ taketh awaye the argumentes wherwyth Chryſte and Paule do proue that we ſhall ryſe) yet I ſaye let me graunte it him to ſe howe he wyll conclude. What foloweth on that?

**Rocheſtr**

Neyther it is credible (ſayeth he) that all whiche are caſt in to hell ſhulde ſtreyght waye go to heauen / therfore muſt we put a purgatorye where they may be purged.

**Frith**

I anſwere: All that lyue are faythful or onfaythfull. If he be vnfaytfull thẽ is he dãpned. Ioh.3. If he beleue then is he not cõdempned / but is gone from deeth to lyfe. Ioh.3.5. The ryghtwyſe man whẽ he dyeth ſhall reſt in peace. Sapi. 3. And euery faythful mā is ryghtwyſe before god (as the holy pyſtle/ to the Romans proueth: Ergo then euery faythfull man ſhall reſt in peace & not be tormented in the paynes of purgatorye. And as touchynge this poynte where they reſt, I dare be bolde to ſaye that they are in the handes of god & that god wolde that we ſhulde be ignoraūte where they be/ & not to take vppon vs to determine the matter.

Peraduenture you wolde enquyre of me (ſith the parable ſayeth that Lazarus reſted in abrahās boſome) what Abrahās boſome is? To that wolde I anſwere that Abrahās boſome were nothinge els thē Abrahās fayth. For all we are called the chyldren of Abrahā becauſe of his perfyte fayth whyche we oughte to folow. In this faythe are manye and in a maner infynite degrees notwithſtōdinge if it be no greter thē a muſtard ſed that is to ſaye verye ſmalle) yet ſhall it ſaue vs. He that departeth in this fayth reſteth in peace and wayteth for the laſt daye when god ſhal geue vnto his faythful/ that is/ to his electe (for only are the electe faythfull and the faythfull electe) the crowne of his glorye which he hath prepared for them that loue him. This croune doth paule ſay that he ſhall receaue it in that daye. 2. Tim. 4. that is in the daye of iudgement. And in the meane ceaſon god hath ſo prouyded for vs/ that they ſhall wayte vntyll the nūbre of theyr brethren which daylie ſuffre ⁊ ſhall ſuffre for chryſt/ be holly fulfylled/ ⁊ ſo ſhall they not be made perfecte wyth out vs. Hebrues.xi. If my lorde wyll vnderſtōde by Abrahams boſome heauen/ I wyll not be contencyous/let the chryſten iudge which ſentence ſemeth mooſt true. But this is once a clere caſe that of this he cā proue no purgatory. For the vnfaythfull are all ready dāpned/ and the faythfull reſte in peace/ let hym call that what he wyll/ whether to reſt in heauē or to reſt in theyr fayth vntyll the laſt daye. For I am ſure there is no man ſo madd as to ſaye/that to reſt in peace ſhulde ſignifye to lye in the paynes of purgatory.

Furthermore/ this texte ſhall rather make ſore agaynſt him then any thynge wyth hym. For Lazarus whyles he was lyuynge was not without ſyn̄e/ nor no mā els. i. Iohā i. ſo that no man as longe as he hath breath in his body cā ſaye that he is with out ſyn̄e/ for then ſhulde he make S. Iohā a lyar. And yet was not Lazarus caryed in purgatorye to be purged of his ſynnes whyche were remaynynge in his body the houre of his deth. Wherfore I maye conclude that there is no ſuche purgatory. For god is as iuſt vnto hī as vnto vs/and therfore wolde he purge hī as wel as vs/⁊ agayne he is as mercifull vnto vs as vnto him/⁊ wyl as well forgeue vs as hym/without broylynge on the cooles in purgatory: for his iuſtice ⁊ mercye are euer 1. John. 1.

one ꝛ not alterable. But oure perfyte purgacion is the pure bloude of Chryſt whiche waſheth away the ſyñe of the worlde. And albeit we euer haue the remnauntes ꝛ dregges of ſyñe/ and rebellyon of oure membres as longe as we haue lyfe/ yet are they holye fynished in deth/ for of ſuch efficacite is chriſtes deth/ that it hath tourned the deth of his faithfull (which was layed vppō vs as the payne of ſyñe) in to a medicine agaynſt ſyñe which fullye cureth it ꝛ maketh an ende of it/ as it was well fygured in golias that was ſlayne with his owne ſwerde.

Rocheſtr.
Math.12.
Frith

AND where as my lord bryngeth for his purpoſe Mat. xii. that mē ſhall geue accoūptes of euery idle worde/ I haue ſoluted that before agaynſte Maſter More/ that I thynke he ſhall ſaye himſelfe that he is anſwered. For yf men ſhall geue a rekenynge for thē on the day of dome (as the texte ſayeth) that ſhuld rather argue that there were no purgatory wherin thoſe ſyñes ſhulde be purged/ for yf they had bene purged before/ then ſhulde they not geue an accōtes for thē. And yf it proued any thynge at all/ yt ſhulde proue that there were a purgatory after domeſdaye which no mā was euer ſo folyſh as to graunte.

But the true vnderſtōdinge of this text is this. There are twoo kyndes of men one faythfull/ the other vnfaythfull. The faythfull

Faithfull

full thorow theyr fayth in Chryſtes bloude are all readye fullye purged in theyr herte/ and theyr rebellyous mēbres thorow deeth are hoellye ſubdued. Theſe men ſhall geue no rekenige/neyther of ydle worde nor euell dede. For all theyre ſynnes are couered of Chryſte/ and his bloude ſhall geue the hoell accomptes for them. The vnfaythfull vnto theyr vtter confuſyon ſhal haue the boke of theyr conſcyence opened and there ſhall be preſented before them all theyr euell deades wordes and thoughtes. And theſe are they (that Chryſt ſpeaketh of) whyche ſhall geue this greate accoupmte Note alſo that in the texte they are called mē/which worde in ſcrypture is euer for the mooſt parte taken in the worſt ſenſe/ and ſygnyfyeth wycked men / fleſhlye men/and men that folow theyr owne luſtes and appetytes.

vnfaythfull.

Men.

Rocheſte.

Pſal. 66.

Then cōfirmeth he purgatory out of the lxvi. Pſal. which ſayeth/we haue gone thorow fyre and water & thou haſt brought vs in to coleneſſe I am ſure you haue not forgoten that Maſter More allegeth the prophete zacharye in the. ix. and affyrmeth that there is no water in purgatory. It were harde to make theſe twoo agre/for when men grounde them on a lye / then for the mooſt parte theyre tales and probacyons are contrarye and wyll not well ſtonde togither. Neuertheleſſe in one poite they agre

Frith

zachar. 9.

full well/that is/ both of thē ſaye vntrulye: for neyther nother texte ſeruyth any whytte for purgatory. And as cōcernynge the place of zacharie:it is ſufficientlye declared what it meaneth. And no wyl I alſo declare you the vnderſtondinge of this texte/& fyrſt that it can not ſerue for purgatory. I beſech you that haue the pſalter once to read the pſalme and I thynke you ſhall wondre at theyr dotige dreames & ignoraunce which allege this texte for purgatorye. The texte of the pſalme is this/thou haſt brought vs in to a ſtrayghte & laded oure backes with trouble or heuineſſe Thou haſt ſette men vppō oure heedes/ we haue gone thorowe fyre & water and thou haſte ledde vs out agayne in to a place of refreſhinge. The textes before & after in the ſame pſalme wyll not ſuffre that this place ſhulde be vnderſtonde of purgatory. For the texte immediatlye before ſayeth/ thou haſt ſette mē vppon oure heedes. But the chefeſt defendars of purgatory(and euē Maſter More hym ſelfe) ſaye that they are not men/but deuels which torment the ſoules in purgatory/notwithſtādinge my lorde of Rocheſter(good mā) affyrmeth that they are aūgels which tourmēt the ſoules there: but neuer mā woted ſo farre as to ſay that men tourmēt the ſoules in purgatory/ wherfore I maye conclude that his texte is not ment of purgatorye / but that the prophet ment that men ranne ouer the chyldren of

More & Rocheſtre can not agre.

Iſraell ⁊ ſubdued them/ ⁊ wrapped them in extreme troubles which in the ſcrypture are ſygnifyed by fyre ⁊ water. Beſydes that the textes folowynge wyll not admytte that this ſhulde be vnderſtonde of purgatory for it foloweth immedyatlye/ I wyll entre into thy houſe with burntofferynges/ I ſhall offre vnto the fatte ſacrifices withe the reke of wethers I ſhal burne to the oxen ⁊ gotes Now is there no man ſo made as to thinke that the ſoules of purgatory ſhulde offre vnto god any ſuch ſacrifices So that the texte is playnlye vnderſtonde of the chyldrē of Iſraell/ whiche thorow the lorde were delyuered from theyr afflictions ⁊ enemyes ⁊ then offered theyr loyall ſacrifices of prayſe ⁊ thākes to the lorde theyr ſhylde and protection.

Rocheſtr.

Nowe fleeth my lorde vnto the church ⁊ ſayethe / that becauſe the churche hath affirmed it we muſt nedes beleue it / for the church cā not erre. As thouchinge this poīte I wyll referre you vnto a worke that wyllyā Tindale hath wryten agaynſt m. More wherin ye ſhal wel perceue what the church of Chryſt is / ⁊ that his churche neuer determined any ſuch thynge. But that it is the ſinagoge of Satan that maketh artycles of the faythe and bindeth mennes conſciences further then the ſcrypture wylle.

Frith

Then wexeth his lordeſhyppe ſomwhat hote againſt Marten Luther / becauſe he wolde that no man ſhulde be compelled to beleue purgatorye. For my lorde ſayeth that it is profytable and well done to compell mē to beleue ſuch thynges whether they wyll or wyll not. And to ſtablyſh his opiniō he plucketh out a worde of the parable of Luke.xiiii. that a certayn mā made a great ſouper/and ſayed vnto his ſeruauntes/goo forth quyckly in to the wayes and compell them to entre in.

Luke.14

Frith

Verely there Chryſt ment no nother thinge/but that his apoſtles ſhulde go forthe in to all the worlde and preach his worde vnto all nacyons/ openynge vnto them the miſerable ſtate and condicion that they be in/ and agayne what mercye God hath ſhewed them in his ſonne Chryſte. This wolde Chryſt that his apoſtles ſhulde expounde & laye out ſo euidentlye/ by reaſons/ſcryptures/and myracles vnto the gētyls/that they ſhulde euen by theyr manyfeſt perſuaſyons be compelled to graunte vnto them that he was chryſt/and to take vppon thē the faith that is in chryſte. On this maner dyd chriſt compelled the ſaduceеs to graunte the reſurreccyon. Mat.xxii. And by theſe meanes cōpelled he the Pharyſees to graunte in theyr conſciences that he dyd his myracles wyth the power of god/ and yet afterwarde of verye hate knowynge in theyr hertes the contrary/they ſaied that he dyd thē by the power of the deuell. Matt.xii. But to ſaye that

Chryſt wolde haue his diſciples to compell men wythe preſonment/ feters/ ſcourginge/ ſwerde ⁊ fyre is verye falſe ⁊ fares from the mildeneſſe of a chryſten ſpirite / althoughe my lord approue it neuer ſo moch. For chriſt dyd forbyd his diſciples ſuch tyrannye/ yee ⁊ rebuked thē becauſe they wolde haue deſyred that fyre ſhulde deſcende frō heauē to cōſume the Samaritanes which wolde not receyue Chryſte. Luke. ix. But he commaūded thē that yf men wolde not receyue theyr doctrine/ they ſhulde departe from thence and ſprincle of the duſt of theyr fete to be a teſtimonye agaynſte the vnfaythfull that they had bene there and preached vnto them the worde of lyffe: But with violence wyll god haue no man compelled vnto his lawe.

Luke. 9

Paule alſo teſtifyeth. 2. Corinthians. 1. that he had not rule ouer the Corinthiās as touchynge theyr fayth. By oure fayth we ſtāde in the lorde/ and by oure infidelyte we falle from hym. As no man can ſerche the herte but onlye god/ ſo can no man iudge or ordre oure faythe but onlye god thorow his holy ſprete.

Furthermore / fayth is a gyfte of god/ which he deſtributeth at his owne pleaſure 1. Corinthiās. 12. If he geue it not this day/ he maye geue it to morow. And yf thou perceyue by any exterior worke that they neighbour haue it not/ enſtructe hī with gods worde ⁊ pray god to geue hī grace to bileue: that

1. Cori. 12

is rather a poynte of a chryſten mã thẽ to compell a man by deeth or exterior violẽce.

Fynallye/ what doth thy cõpulſion and violẽce? Verely nothinge but make a ſtarke hypocrite. For no man can cõpell the harte to beleue a thynge/ excepte it ſe euidẽce and ſufficient profe. I haue harde tel of a boye/ whych was preſent at his fathers burnĩge for his beleue/ ⁊ aſſone as the officers had eſpyed the boye they ſayed to ech other/ Let vs take him and examine him alſo/ paraduenture we ſhall fynde him as greate an heretike as his father. whẽ the boy ſawe that his father was deed/and that the catchpoles begãne to ſnach at him/he was ſore dyſmayed ⁊ thought that he ſhulde dye to. And when one of thẽ apposed him aſkynge hym how he beleued/he anſwered: Maſter I beleue euen as it pleaſeth you. Euẽ ſo by tourmentes ⁊ craftye handlynge a man maye be cõpelled to ſaye that he beleueth the thynge which he neither thĩketh nor yet cãn beleue. For a mãnes faith is not in his owne power. But how doth god accepte this thynge/ to ſay that I byleue that whiche in dede I beleue not? Verely he vtterlye cõdẽpneth it whether the opinion be true or falſe. For yf the opinion be true (as by example that the faythe in Chryſtes bloude iuſtyfieth me before god) and I confeſſe it before all the biſſhopes in Englõde wyth mouth ⁊ beleue it not wyth myne harte/ then am I nothynge the better (for I ſhulde haue no parte of Chriſtes bloude) but I am moch the worſe. For fyrſt god condēpneth me/ which iudgeth me after myne harte / & alſo myne owne harte condēpned me because I haue openlie graūted that myne harte denyeth.

And contrarye wyſe / yf I ſhulde beleue this fullye in myne harte / and yet for feare of perſecucion ſhulde denye it when I were examined opēlye of my fayth/ thē ſhall I be condempned of god (excepte I repent) & alſo myne owne harte ſhalbe a wytneſſe to condempne me. And ſo is it verye noyſome & vngodlye to be compelled vnto any thynge/ for god euer ſerchethe the harte whiche can not be compelled.

Racheſtr.

Pardons

But my lorde obiecteth wrytinge vppon the .xviii. article ſayinge: If a mā take awaye purgatory/ for what entent ſhall we nede any pardons? As longe (ſaith he) as no man regarded purgatory/ there was no mā that ſought any pardon/ for all the eſtimacyon of pardons hangeth therof/ ſo that we ſhall haue no nede of thē/ yf there be no purgatory.

Verely I care not thoughe I graunte hī that to. And I thynke that monye was the mother of thē both. For out of the ſcrypture ſhall he be able to proue neyther nother.

But mammon is a greate god / euen of power ynough to inuent ſuche knackes/ yee and to make them artycles of the faith/ ⁊ to burne thoſe that can not beleue thē. And it was a preatye practyſe to make ſuch poyntes articles of the fayth/ for after that oure holye fathers had geuen vppe preachynge/ and wolde take no more paynes / neyther ſerue theyr brothren any more/ thē ſette they vppe ſuche articles of the faythe as ſhulde brynge in moneye to vppe holde theyr aſtate with all. And he that wolde not beleue the/ rydde him out of the waye for feare of diſcloſynge theyr iugglige / for he that douteth of pardons ⁊ purgatory/ he plucked oure holy father by the beerde.

Rocheſtr.

NOtwythſtondinge my lord confyrmeth both pardons ⁊ purgatory/ by the texte that Chriſt ſpake vnto Peter. Mat.16. To the wyll I geue the kayes of the kyngdom of heauen/ ⁊ what ſoeuer thou byndeſt vppō the erth it ſhall be bounde in heauē / ⁊ what ſoeuer thou loſeſt on the erth it ſhall be looſed in heauen. But theſe wordes (ſaythe my lorde) had bene ſpoken in vayne yf he coulde not geue pardons and loſe men out of purgatorye. ⁊c.

Frith

As touchynge the kayes / all be it they haue oftentymes bene declared and in a maner in euerye treatyſe that hathe bene put forth in the engliſh tongue/ yet wyll I ſomwhat ſhewe my mynde in thē. There is but one kaye of heauē which Chriſt calleth the kaye of knowlege. Luc.xi. And this kaye is the

The kayes Luc.11.

the worde of god. Chryſte rebuked the lawe geuers for takynge away this kaye frõ the people/for they with theyr tradiciõs/⁊ falſe expoſicions had fullye excluded the kaye of knowlege which is the worde of god ⁊ had clene ſhutte vp the ſcrypture as oures haue done now a dayes. It is alſo called the kay of dauid which ſhutteth ⁊ no mã openeth: or openeth and no man ſhutteth. Apocalip.iii.

Apoca. 3.

And becauſe of theſe twoo effectes whyche it worketh (for it bothe ſhutteth and openeth) hath it the dominacion of kayes/ ⁊ yet (as I ſayed) in dede it is but one/ whiche is the worde of god. This kay or kayes (now calle it as you wyll ſith you knowe what it meaneth) Chryſt delyuered vnto Peter and vnto his other apoſtles a lyke / whyche you ſhall eaſelye perceaue yf you marke where ⁊ whẽ they were geuẽ For Mat.16. they were only promyſed ⁊ not yet geuẽ/for chriſt ſaied I wyll geue the the kayes/ ⁊ not I geue the. But after he was ryſen from deeth thẽ performed he his promyſe and gaue the kayes to all indifferentlye as thou mayſt ſe. Ihon xx. and luke in the. xxiiii. Chapiter expoundeth it / that he opened theyr wyttes to vnderſtonde the ſcrypture that repentaunce and forgeueneſſe myghte be preached.⁊c.

Math.16

Iohn. 20.

Luch. 24.

Therfore it is the worde that byndeth and loſeth thorow the preachinge of it. For whẽ thou telleſt them theyr vyces and iniquities cõdemnynge thẽ by the law/thẽ bindeſt thou

them by the worde of god/ & when thou pꝛ
cheſt mercye in Chryſt vnto all that repen
thē doſt thou looſe thē by the worde of god.
Therfore he that preacheth not the worde
of god/ cā neyther bynde nor loſe/ no though
he call hym ſelue pope. And contrarye wyſe/
he that preacheth his worde he byndeth & lo
ſeth euē as wel as Peter & paule/ although
he be called but Syr Jhon of the countrye.
And conſequentlye/ to ſaye that the pope c
delyuer any ſoule out of purgatory (if there
were one) is but a vayne lye/ excepte he can
proue that he goeth downe vnto them and
preach vnto thē the worde of god (which is
the ſalt that muſt ſeaſon thē and kaye that
muſt lette thē out) for other loſynge is there
none. And lykewyſe/ to ſaye that the Pope
can geue anye pardon to redeme ſynnes/
excepte he preache me that Chryſtes bloude
hath pardoned me/ is euen lyke vanyte.

Mat. 16. Me thinketh alſo that he wadeth to fer
to deſcende to purgatory by this texte. For
the texte ſayeth/ that whatſoeuer he byndeth
on erth ſhalbe bounde in heauen/ & what ſo
euer he loſeth on erthe. &c. But nowe they
graūte thē ſelues that purgatory is not on
erth/ but the thyrde place in hell: And ther
fore it paſſeth his bondes to ſtretch his hād
to purgatory: & ſo this texte cā not ſerue hī.

Rocheſtr NOtwithſtandinge my lorde is not con
tent to geue hym this power onlye/ but
he hath ſo farre waxed in the popes power/

that he hath graunted him full auctorite to delyuer all men from hell (yf they be not dāned all readye) for (sayethe he) who ſo euer haue committed a capitale cryme hath therby deſerued dampnació/ ⁊ yet may the pope delyuer him bothe from the cryme ⁊ alſo frō the paine due vnto it. And he affirmeth that thre tymes in the .xxi. article for feare of forgettynge.

Frith

Uppon this poynte wyll I a lytle reaſō with my lorde/and ſo wyll I make an ende If the pope may delyuer any man from the cryme that he hath commytted ⁊ alſo from the payne due vnto it/as you affyrme/then maye he by the ſame auctoryte delyuer .xx. an hundred/a thouſāde/yee ⁊ all the worlde: for I am ſure you can ſhewe me no reaſon why he may delyuer ſome and not all. If he can do it/thē let him delyuer euery mā that is in the pointe of deth bothe frō the cryme and from the payne/and ſo ſhall neuer mā more neyther entre into hel nor yet in to purgatory: which were the beſt dede and moſte charitableſt that euer he dyd/ yee and this oughte he to do (yf he coulde) althoughe it ſhulde coſt him his owne lyfe and ſoule therto (as Moſes and Paule geue him enſample) but yet there is no ieoperdye of neyther nother. Now yf he can do it (as you ſaye) ⁊ wyll not/thē is he the moſt wretched ⁊ cruel tyraunte that euer lyued/euen the very ſonne of perdicion and worthye to be damned in

Exodi.32.
Roma.9.

an hundred thouſand helles. For yf he haue receaued ſuche power of god that he maye ſaue all men and yet wyll not/but ſuffre ſo many to be dāpned/ I reporte me vnto your ſelues what he is worthye to haue?

Now yf any man wolde ſolute this reaſon ⁊ ſaye that he maye do it/ but that it is not mete for hym to do it / becauſe that by theyr paynes goddes iuſtice may be ſatiſfyed: I ſay that this theyr euaſion is nothīge worthy neither yet can I imagine any way wherbye they maye haue any apparence to eſcape. For my lord ſaieth hym ſelfe that the pope muſt pacefye goddes iuſtice for euerye ſoule that he delyuereth frō purgatory: and therfore hathe he imagyned that the Pope hath in his hande the merites of Chryſtes paſſion which he may applie at his pleaſure where he wyll. And alſo he ſayeth that the merites of Chriſtes paſſion are ſufficient to redeme a the ſynnes in the worlde. Now ſith theſe merites on theyr parte are ſufficiēt to ſatiſfye the iuſtice of god ⁊ redeme the hole worlde/ ⁊ alſo that the pope hath thē in his hande to diſtribute at his pleaſure/ thē lacketh there no more but euen the popes diſtribuciō vnto the ſaluacion of the hole worlde. For he maye pacefye goddes wrath and ſatiſfye his iuſtice (ſayeth my lorde) by applyinge theſe merites to them that lacke good workes. And ſo yf the pope wyll/ goddes iuſtice maye be fullye ſatiſfyed and the hole worlde ſaued. Now yf he may ſo luſtly and eaſelye ſaue the hole worlde(excepte alſo mouinge him vnto it) and yet wyll not applye theſe merites ſo frutefully / thē is the faute only his/and he the ſone of perdicion & worthye more payne then can be imagined. And ſo is not the reaſon improued but moch more ſtabliſhed/and as I thynke ineuitable.

Beholde I pray you whother my lord of Rocheſtre hath brought oure holy father in auauncynge his power ſo hye/euen into the depeſt pitte of hell, which(yf my lorde ſayed true)it is impoſſible for him to auoyde. But it chaunceth vnto him euen as it doth cuſtomablye where ſuche pryde raigneth: for when they are at the hyeſte / then falle they doune hedlynge vnto theyr vtter confuſion and ruine.

If any man feale hym ſelfe greaued and not yet fullye ſatiſfyed in this matter lette
him wryte his minde/& by goddes grace
I ſhall make hym an anſwere/and
that wyth ſpede.·.

* * *

Praye Chryſten reader
that the worde of
God maye en-
creaſe. Amē.

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